

■ CHURCH MANAGEMENT

A JOURNAL OF PARISH ADMINISTRATION

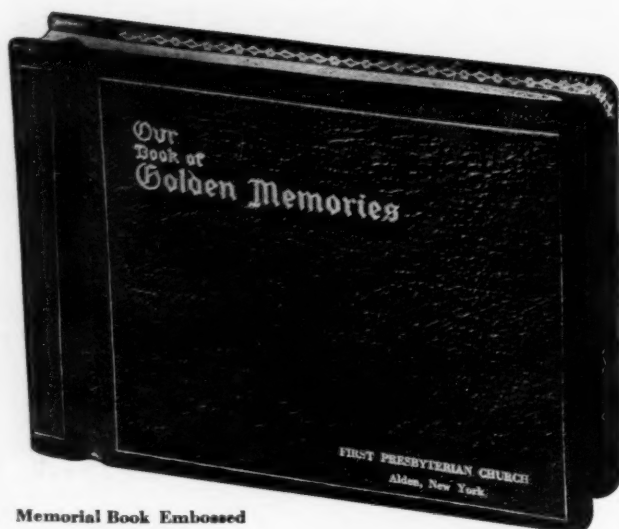


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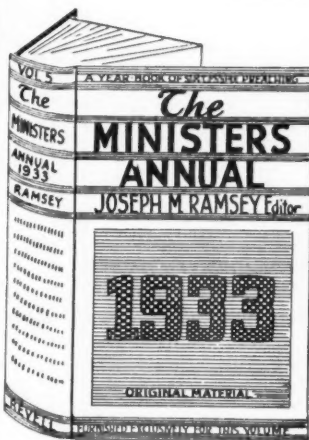
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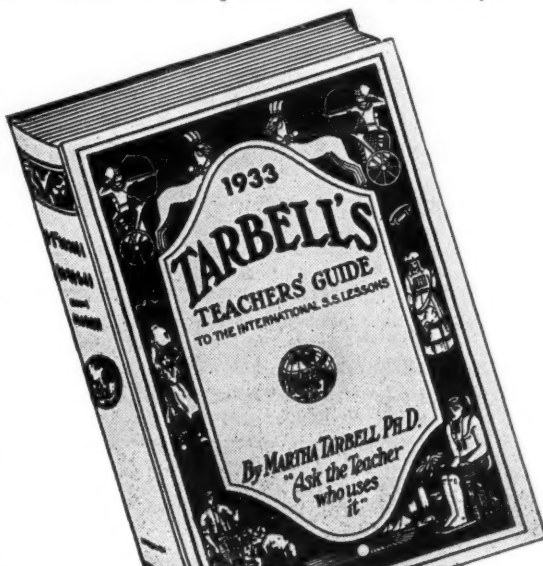
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TABLE of CONTENTS

February 1933

Lenten and Evangelistic

A Plea for Spiritual Leadership.....	251
Cooperative Lenten Program—Victor E. Beck.....	259
Maundy Thursday Communion.....	262
A Five Week Lenten Program.....	266
Folding Bank for Lenten Gifts.....	277

Worship and Music

We Worship Today.....	258
The One Session Service—Clifford L. Moody.....	262
The Music of the Church—Ethan Bradley.....	263

Social Service

We Have a Plan for Social Service—Gertrude Cody Wheaton	255
---	-----

Finance and Administration

Church Bulletin Service.....	255
Facing Church Financial Problems in 1933—Albert F. McGarrah	257
A Composite Calendar of Activities—Earl Riney.....	268
Concerning Lotteries	281
Dollar Tips	288
Ask Dr. Beaven	289
The S. T. S. Society.....	291

Preachers and Preaching

The Homiletic Use of Illustrations—Lewis H. Chrisman...	253
Criticizing Our Brethren—William L. Stidger.....	261

Homiletic Material

The Man God Forgot—H. L. Williams.....	282
Illustrative Diamonds—Paul F. Boller.....	284
Henry Grady Speaks.....	292
Quotable Verse	252-287

Selected Sermons

Two People in an Upper Room—Finley Keech.....	279
Peter Kelly's Gold (Story Sermon for Children).....	287

This Busy World

An Englishman's Point of View on Debts—Frank H. Ballard	265
---	-----

Editorial

Keeping the Pictures Clean.....	278
---------------------------------	-----

Books

Reviews	272-274-275
Religious Best Sellers	290

The Editor's Drawer

The Assurance of Faith

INTO this day of disillusioned hopes and faltering religious faith comes a picture which cannot but help to reassure the world in the things eternal. Tragic as is the early death of Calvin Coolidge, yet, it has centered the eyes and hearts of the world upon certain qualities of integrity, industry and character which have helped to shape our land. The quiet, unobtrusive, well proportioned religious faith of the Coolidges has a message for these days.

After the busy, hectic days of public life, Mr. and Mrs. Coolidge sought the companionship of things they believed were worth while. They sought the kindly friendship of neighbors, contacts with folks who make up the busy workaday world, the quietness of New England evenings, the public worship of God. Mrs. Coolidge, with the good taste so characteristic of her entire life, wisely decided for burial services which were simple yet religious. No tramp of soldiers or senatorial eulogies were essential in this plan of paying tribute to a good man who had served his country.

Perhaps the world has been growing too fast in these sophisticated generations. We have not yet reached the place where society can dispense with the rugged character produced by the philosophy of Puritanism. Nor have our human achievements yet taught us that we can dispense with faith in God.

That quiet grave of a great American reminds us again of this.

WILLIAM H. LEACH



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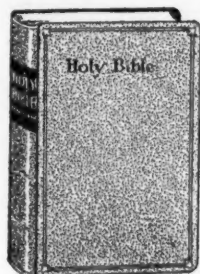
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ST. MATTHEW, 10

they brought to him a dumb man possessed with a devil.

33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Is'ra-el.

34 But the Phar'isees said, He casteth out devils through the

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

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Milton

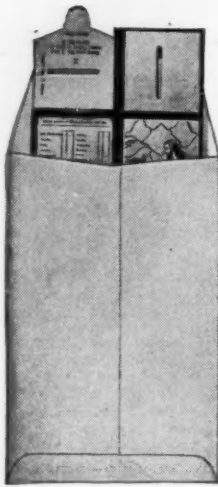
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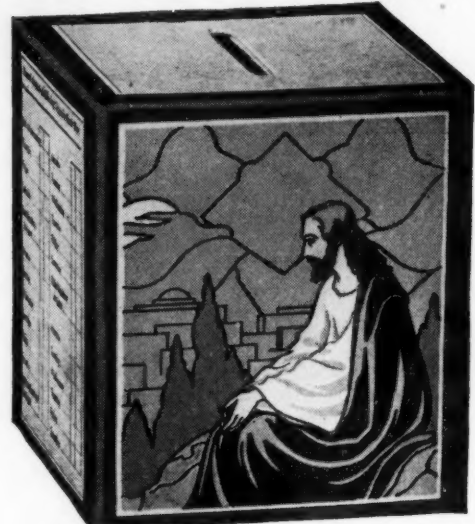
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A Plea For Spiritual Leadership

An Open Letter to the Federal Council of the Churches of Christ in America

Brethren:

The great need of the world is spiritual leadership.

The tragedies of a thousand years have been crowded in the past few months. The collapse of nations and social institutions, the bankruptcy of business and finance, the breakdown of sophisticated paganism have brought humanity to the brink of despair.

Society, today, wavers at the stream of dismal fear as a suicide stands by the black waters which he hopes will cover his wrecked plans and failures.

But the saddest picture of all is that of the impotency of organized religion. In a period when men naturally turn to God religious leadership appears to have been liquidated.

"Where shall wisdom be found and where is the place of understanding?"

Business shakes its head. It has no answer. Science turns a deaf ear and retires to its laboratories.

Shall religion, likewise, refuse leadership?

A Voice Needed

There are many speeches, many murmurings, but a voice of Protestantism, speaking with inspiring authority, calling men to God, is lacking.

I know that the Federal Council is busy with many things—good things, too.

Your interest in world peace is splendid. But the emergency need is for the peace, in the hearts of men, which passeth understanding.

Your social creed is fine. I have no sympathy with those who protest its liberalism. To one familiar with the social implications of the Sermon on the Mount it may seem even insipid and halting.

Your interest in business and industry is good.

But things more vital than wages or dividends are now at stake.

The world is in the heat of a conflagration which defies human control. Even those things which seemed mighty important a few months ago appear to be rather "fiddling" now.

Voice Must Speak Encouragement

On a hundred fronts there are ministers and workers who are baffled and confused by the unprecedented conditions. Their theologies, com-

piled in cloister and study, have proven insufficient for the crisis in which they have been hurled.

Agnosticism and atheism make their encroachments upon thousands of so-called believers who can find no answer to their problems caused by the economic upheavals.

Millions more, who have been little touched by the agencies of organized religion, in desperation, are crying for light.

Where shall the answer be found?

Shall religion have something to say?

The Council Should Lead

The times are ripe for a new call to evangelism. The fields are white for the harvest. The laborers are ready. But leadership is wanting.

The Federal Council is the natural body to give that leadership. Already many turn to it as the spokesman of united Protestantism. Is it not in a position to summon the leaders of organized religion and demand, at least urge, a positive, evangelical emphasis, which can summon Christianity to its task?

This is no time to play at religion. If it means anything it means everything. The world cannot be saved by platitudes or resolutions. It can be redeemed by a dynamic, vital faith, such as sent the martyrs to the rack and the Christ to the Cross.

Intelligent, consecrated, spiritual leadership is the one great need of this materially, defunct world. Somewhere one must rise who can point the way to the Mount of Vision. That prophet will come as he has come in other crises of history. But woe to the churches if they warm themselves by the fires of fear while the prophet comes from the outside.

Is it not possible for the Federal Council, for a period of time, to make evangelism the paramount item of its program? Is it possible for it to issue such a clear challenge of loyalty and sacrifice that our workers will arm themselves for a new crusade? The Lenten weeks are just ahead. They may be weeks of triumph for millions. Or they may be merely mileposts along the road of religious indifference.

Spiritual leadership will decide.

Can we look to you for that leadership?

William H. Leach

CHURCH BULLETIN SERVICE

ITEMS WHICH WILL BRIGHTEN YOUR CHURCH CALENDAR

The Parable Of The Prodigal Church

By Charles F. Banning

A CERTAIN church had two groups of members, and the younger of them said, "Give us the portion of time, wholesome instruction, right atmosphere, entertainment, and counsel which falleth to us." And the church divided unto them its living. It gave the boys a "spot" in the auditorium, one hour a week, a dead teacher, and a dry lesson. Not many days hence the church gathered its teachers and officers together and took its journey into a far country into a land of indifference and neglect, and there it wasted its great privilege of guiding the boys and directing their youthful energy into useful channels.

And when it had wasted its golden opportunity and neglected the boys until they had grown tired of being fed on the husks and had left the church, there arose a mighty famine in the community, and it began to be in want of leaders, and it fain would have filled its heart with the satisfaction of seeing boys enter paths of useful living, but the boys stayed not in the church nor came near it.

When the church came to itself it said, "How many churches in the land have large classes of boys whom they enjoy and who are wisely directing their talents and enthusiasm and service, and I perish here in the land of indifference and selfishness. I will arise and go unto the boys and will say unto them, 'Boys, I have sinned against heaven and in thy sight. I am no more worthy to be called thy church. Make me as one of thy acquaintances and meeting places.'" And it arose and came to its boys, and while it was yet afar off the boys saw it, and were moved with astonishment and satisfaction, and ran to meet it.

LINCOLN

His was the tireless strength of native truth,
The might of rugged, untaught earnestness,
Deep-freezing poverty made brave his youth,
And toned his manhood with its winter stress. —Maurice Thompson.

And the church said, "Boys, I have sinned against heaven and in thy sight, and am no more worthy to be called thy friend and counsellor. Forgive me and let me become as one of thy acquaintances." And the boys came back and were given a separate classroom, an organized class, week day activities, and an interesting leader who was a brother to the boys, and the boys said, "Let us make merry, for this our church was asleep but is awakened to its opportunities; it was dead and is alive again. We were lost and are found." And they began to be merry.

WHAT TO DO IN FEBRUARY

There is one big major interest in February. That is the preparation for Lent. The churches need the Lenten season of devotion this year. No matter how heavy the load on the minister and the church officers, a deepening of the spirit of devotion will help. Prayer, meditation, devotion, worship will lift the load from the heart. Make your plans prayerfully and carefully. Gain the Lenten spirit for yourself; pass it on to others.

The fruitful months of the year, financially, are now just ahead. The wise church will avoid all kinds of extravagance, laying up carefully for the summer months. It is not going to be easy to borrow money from the banks next summer. If collections are good during January, February, March and April, do not feel under obligation to spend the money. We advised churches this a year ago. Some thought it was silly advice. It was logical then and it is logical now. It will take more than the inauguration of a new president to change the economic condition of the world.

Important Dates

February 12, Lincoln's Birthday
February 12, Race Relations Sunday*

February 22, Washington's Birthday

March 1, Ash Wednesday (beginning of Lent).

*Suggestive program material may be secured on request from Federal Council of Churches, 105 E. 22nd Street, New York City.

"CALLED SONS OF GOD"

A missionary doctor passed through a village in China, and helped some people; when, after a while, another missionary came and told them about Jesus, one woman said, "Oh, yes, I have seen Him." In Ireland I knew a man whose love to Christ was seen even in his eyes, and after he had visited a certain house, taking the little boy of the home on his knee, the lad said, "Mother, was that Jesus who took me on his knee?" And in England I know a man about whom a boy asked, "Mother, why does he always remind me of the Good Shepherd?" on which the mother, who also knew the secret of the Christly life, only said, "Perhaps it is because he is so like Him."

CHORTLE AND TOOTLE

Wish all the wet women, who chortle for booze;
Would tell me how beer will buy baby new shoes!
Mrs. Sabin of W. O. N. P. R.
Invites daddy to spend his pay-check at the bar!
There are Mary and Mollie and Bobbie and Pete;
Each kiddie ten toes on each pair of cold feet!
Mrs. Sabin will surely now get a new job
Finding foot-wear for millions of kiddies like Bob.
Wish all the sob-sisters who tootle for booze
Would tell me how beer will buy baby new shoes!

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LENT

"Is this a fast—to keep
The larder lean
And clean
From fat of veal and sheep?

"Is it to quit the dish
Of flesh, yet still
To fill
The platter high with fish?

"Is it to fast an hour—
Or ragged to go—
Or show
A downcast look and sour?

"No! 'Tis a fast to dole
Thy sheaf of wheat
And meat
Unto the hungry soul.

"It is to fast from strife.
From old debate
And Hate—
To circumcise thy life.

"To show a heart grief-rent:
To starve thy sin
Not bin—
And that's to keep thy lent."

—Southern Churchman.

CHURCH MANAGEMENT

A Journal of Homiletics and Parish Administration

Edited by WILLIAM H. LEACH

VOLUME IX

NUMBER 5

FEBRUARY, 1933

The Homiletic Use Of Quotations

By Lewis H. Chrisman, Buckhannon, W. Va.

"Illustrations provide the windows for the sermons." This rather trite statement has been used to cover a multitude of laziness. Dr. Chrisman, Professor of English Literature, West Virginia Wesleyan College, Buckhannon, West Virginia, goes far back of this statement as he shows the value of quotable literature to the preacher

ALTHOUGH considerable thought and energy has been expended in discussions concerning the pros and cons of the preacher's using quotations in his sermons, the problem is basically simple. If quoting makes his discourse more inspiring, edifying and generally helpful to those who hear, it is to be highly commended as a homiletical device. Otherwise, it is to be strictly avoided. There is one outstanding justification for this direct utilization of the thoughts of others. Something has been said in words of classic beauty or epigrammatic skill. It has been expressed in a way that cannot be improved upon. Consequently, the preacher makes use of the noble thought as phrased in unforgettable words by a master of the art of expression.

Sometimes a truth is expressed once for all. Arthur J. Gossip is a generous and skillful user of quotations. Very seldom does he quote at length, but his quotations always clarify and advance his thought and memorably phrase a luminous truth of life. In his sermon, "Christ's Promise to the Tired," he quotes the following from George Meredith:

Our life is but a little holding lent
To do a mighty labor; we are one
With heaven and the stars when it is spent
To serve God's aim: else die we with the sun.

How could any preacher better express the futility of being an ephemerid when we might be coworkers

with God in the upbuilding of the true and the good? In the same paragraph Dr. Gossip quotes from Leslie Stephen and Tennyson. This is from Stephen. "Benevolence is not simple self-sacrifice except to the selfish: it is the pursuit of a noble and fascinating career." The Tennysonian passage reads, "My idea of heaven is the perpetual ministry of one soul to another."

Illustrations like this could be multiplied from the sermons of the Scottish pulpiteer, but he is not unique in his ability to reenforce his message with the classically phrased wisdom of the ages. During the past three summers Charles L. Goodell as "The Shepherd of the Air" has spoken to hundreds of thousands. And there is no doubt that his mastery of the art of quotation has added to the range, winsomeness and power of his ministry. Henry Howard of the Fifth Avenue Presbyterian Church is not an especially frequent quoter, but he also deserves a place among the masters of the art. Tennyson's *In Memoriam* seems to be his favorite poem. I open at random his volume *The Peril of Power* and read:

And so the Word had breath, and wrought
With human hands the creed of creeds
In loveliness of perfect deeds,
More strong than all poetic thought.

Alfred Tennyson knew more theology than some bishops. In this, as in many another stanza in the same poem, he has packed the essence of volumes.

I turn to a singularly beautiful sermon, "Walking in Galilee," by Frederick F. Shannon and find its central thought summarized in the words of Whittier:

We may not climb the heavenly steep
To bring the Lord Christ down;
In vain we search the lowest deeps
For Him no depths can drown.

But warm, sweet, tender, even yet
A present help is He;
And faith has still its Olivet,
And love its Galilee.

Another reason for quoting is to summon to our aid an authority whose words will be more convincing than our own. Although the appeal to authority is not quite so overwhelming in our day as it once was, it may now and then serve a useful purpose, especially in dealing with controversial points. A young preacher had in his congregation an exceedingly conservative brother who had a great reverence for the higher officials of his denomination. Whenever his pastor touched upon a phase of thought reflecting the theological conclusions of the last century, this man closed his mind and felt a resentment which he was not always successful in concealing. One Sunday the preacher, in making his point, quoted from several bishops. By doing this he broke down in the mind of the layman a hostility to new truth which he could never have done with his own words. Moreover, in dealing with questions of scholarship the ability to point to the conclusions of undoubted authorities in the field makes the preacher more likely to carry with him the members of his congregation who think and weigh evidence.

Quotations can make a sermon more stimulating intellectually. This, of course, is not regarded as a virtue by those who confuse ignorance with piety and lavish encomiums upon the preaching which consists of a conglomeration of thread-bare, sanctimonious platitudes. But the fact that a sermon has an intellectual value most certainly does not militate against its spirituality. A preacher who is a cultural force in a community widens horizons, enriches lives and exalts ideals. For some active-minded men and women, the sermons to which they listen furnish the chief pabulum for the mind. Very often a thought-inspiring quotation may for some one be a veritable intellectual adventure.

Dr. Austin Phelps gives preachers this advice: "The loopholes through which a hearer can look into your library should be made as few as possible in your preaching." This sentence is very unconvincing. To look into a man's library is sometimes inspiring and illuminating. The sermons of Dr. Lynn Harold Hough give numerous glimpses into the golden realm of letters. This is one of the reasons why he has been so gladly heard by many to whom an ordinary sermon would make no appeal. One summer

Sunday morning I heard a sermon in the Congregational Church at Ann Arbor, Michigan, by Dr. Lloyd Douglas. Although the discourse made sufficient appeal to me to cause me to resolve to hear that particular preacher at every opportunity, I remember nothing from it but two quotations, both of which opened for me new fields of thought. The fact that one member of that congregation has carried those quoted passages in his mind for almost twenty years is in itself an argument that their use was not in vain.

Not all great preachers use quotations. This, with a most sublime contempt for all laws of logic, has been advanced as an argument against any preacher's quoting in the pulpit. Yet it would be hard to dispute the statement that the ability to quote is not a homiletical vice but a virtue. This particular type of skill, though, is not possessed by everybody. By no means does it fall like the gentle rain from heaven. Few homiletic methods have been more woefully abused. One of the worst sins in this regard is the dragging in of more or less relevant quoted material for the sake of impressing congregations with the preacher's erudition. I have personally had several requests from preachers for quotations fitting a given subject which were couched in such language that I could not help inferring that they were desired for display purposes. The numerous books of quotable matter have been of high service to these ambitious brethren. Some of the volumes of this type have been pitiable conglomerations of drivel, but during the past few years several books have come from the press containing really excellent material. Any book whose contents are of value deserves to exist. Yet the worth of works of "canned" quotations is highly dubious. They make accessible a considerable amount of matter which can be used for padding or ornament.

Quotations obtained in this way are as a rule recognizable as such. A quotation from Browning on the part of a preacher whose sole knowledge of the poet consists of a couple of isolated passages which somebody else has discovered for him will not fit into his sermon. Therefore, no matter how noble and enriching may be the passage it will impede rather than advance thought. To quote a passage which is not thoroughly assimilated by the speaker is never effective. The preacher who has learned the art of quoting never passes along anything which has not become a part of the warp and woof of his own thought and life. The failure to keep this principle in mind has been responsible for some exceedingly bad homiletics. Phillips Brooks, who himself very seldom quoted, in his Lyman Beecher Lectures advised against it on the grounds that it interfered with the flow of the preacher's personality towards his congregation. There are, nevertheless, too many examples of where quoting has not done this to permit us to accept Bishop Brooks's dictum as a general

(Now turn to page 260)

We Have A Plan For Social Service

By Mrs. Gertrude Cody Wheaton, Cleveland, Ohio

Mrs. Wheaton is the chairman of the Social Service Bureau of the Church of the Covenant (Presbyterian), Cleveland, Ohio. Situated close to Western Reserve University the cultural center of the Cleveland, the Church of the Covenant, is locally known for cultural and educational ministry. This story reveals, in an amazing way, how it has extended its work to the under-privileged groups. This "League for Service" is carried on through the voluntary activities of men and women who believe in the social expression of their religious convictions.

"THE greatest need for reconstruction in the church is in the field of service activities." We hear also such statements as "Some of the churches are losing their talented people. Other agencies absorb their leisure time and talent since church programs do not offer opportunity for service sufficient to challenge the interest of its members." Because ideals of service and outgiving love are the paramount instruction of the church ministry, we maintain that the church's big problem today is to have sought out, discovered, planned and listed many avenues of service connected with the church. The message of the ministers and church leaders today calls for action. Our religious enthusiasm should have an immediate outlet, otherwise they burn up our good impulses. How shall we meet this demand for action today? How shall we reconstruct in order to meet the need for practice of Christian teaching and unselfish service?

We have a new plan. We are frank to say that our idea and its development, though not very old, is expanding more rapidly than we ever dreamed possible. Our plan is built upon the belief that all Christian Church people long to give Christian service; that the Unseen is working with us, His power and strength is at hand for us to appropriate. When new members come into the church they frequently say "This is a big step for me. It means I am ready to serve. Put me to work." Another says, "Like many others I

have long sat in a church pew seemingly content with worship and attendance, but longing inwardly to have part in some active, unselfish work and yet I did not know how to find my place." So we established a bureau called "The League for Service." On the one hand we are a receiving station for all kinds of appeals from organized charity, religious and social agencies, individual and group needs. On the other hand we hold open doors of service for our church people.

We began by having our committee visit charity organizations such as settlements, city missions, old people's homes, hospitals, clinics, community centers, asking questions about the work and especially about the need for volunteer work. The news of our ambition spread and requests came even from agencies we had not visited. In listing these opportunities we try to make available openings for many types of personalities, old and young, with differing talents, and aptitudes. We call these activities "Church Service." When our workers go out they say, "I am from the Church of the Covenant." We tie up this work with the church in several

ways. We go from the church reporting back to the church. Some people take special training courses. Our enthusiasm and inspiration are developed through church relationships. The ministers encourage us in every way through conferences and group meetings. The Sunday Services are a preparation, a training of the spirit. A new attitude toward service soon gets in the air.

Which activity will be your choice today? Big sisters, associated charity helpers are needed; an assistant to a social worker in a hospital clinic, supervisors of the boys' game room in our Negro community center; a teacher of adults in reading and writing, vacation Bible school assistants, a clerical worker, a visitor to subsidized homes of the Humane Society, a leader for sixty kindergarten children in a Settlement Club. If none of these come home to you with an appeal, what about taking the Girl Scout training or becoming an organizer of cooking classes for boys at a Settlement? There are three troops awaiting leaders. Here is a Sunday Bible class across the city in a church struggling without a regular pastor; a speaker on race relations is asked for, another on home missions, these appeals from new suburban churches. Here is a request for a boys' game room outfit. Two people recently took one such list which included eighty books for a boys' reading room, two hundred bulbs for a neighborhood flower project, pictures, rugs, a victrola. Another committee obtained fourteen hundred gifts for the Humane Society's children's Christmas. An appeal for shirts for high school boys who could not attend school



Church Of The Covenant, Cleveland, Ohio

until a supply was found, brought an immediate response of one hundred shirts.

A committee of three visited a Salvation Army home for unmarried mothers. They found a staff depleted to half its normal size, the splendid headworker on a salary of \$28.00 a month, herself on the verge of a breakdown, the funds reduced by donors failing to pay subscriptions, yet the institution kept clean and in good condition by the expectant mothers, and the volunteer doctors giving excellent service. When the committee asked for a sample of a baby's nightgown they received the almost shamefaced reply, "I'm sorry we haven't one on our shelf. We launder three times a day to keep ahead of our needs." In less than a week a whole sewing circle was under way making little garments, bringing in baskets of supplies, filling reserve shelves, adding gifts for Christmas celebration and above all heartening the workers by sympathy and understanding. They said in their report, "The insight into social service gained through our visits at the institution broadened our outlook on the whole field. To several of us this was our first trip to a charitable institution and our first contact with such needs. We call this real Christian church work."

New volunteers frequently ask, "How does this all help the Church?" One answer was unique. "I heard a Hindu at the City Club. He said, 'You criticize us for not meeting the social problems of India. How many of your so-called Christians are in any way coming into helpful contact with your own poor and suffering?'" She added, "Conditions should be such that a statement like that is immediately challenged. We should be able to say 'There are no Christians who fail to give with their time, their money, and their talents.'"

Of course there were many in the church who had been giving, previously to our plan, just such unselfish service, unrecognized except by their closest friends. We recognized this fact and sought to use it. We afforded an opportunity for these latter to share their experience. It became an inspiring factor in building up the enthusiasm of our new volunteers. After a Sunday evening supper we asked these veteran workers to tell us their experiences. We heard such as the following: "For twelve years I've had the privilege of working and playing with a group of street urchins from the time they were little 'slum rough necks' until they were safely launched in some good business or profession. Boys whose language and manners were violent voted to stand by me even when I insisted upon decent speech and good manners. Now that they have become successful men, one of whom is my own physician, I am happy in thinking back upon blizzard nights when I went down town to their

club room to meet them. I hope you may be privileged to have some similar joy."

Individually we had come to an understanding through our newer experiences, how much these veterans had accomplished. They are in our midst and we honor them. At these same Sunday evening meetings we hear from beginners, the need they found, plans projected. Their thrill in being helpful entirely recompenses those who battled for this Bureau of Service. Our work could not succeed or progress without the inspiration of our ministers. As some one said, "Who could sit through one Sunday sermon without getting up and saying 'Put me to work.'" More than that the pastor knows these people individually, their eagerness to bring their best selves to the place of dominion within them. At our group meetings when one stands, as a volunteer worker, to take part in the program, the pastor introduces him cordially with expression of appreciation and insight. It is a privilege to have an introduction from him. At the conclusion of these reports we had a moving picture or stereopticon of a great attainment in some field of Christian service in the world.

Before the end of the first year the committee themselves began to feel the need for greater insight into the whole program of Social Service. "There is a gulf between the paid social worker, expert in the field and the church member who wants to reach out a hand of help and sympathy to those in need. To be really valuable to a social agency, the volunteer must be not only capable in the ordinary sense but must know something of the place in the community of the agency he is helping, something of the developing technique of social work. So a discussion group on social problems was formed to give a broad general view of the field. The Public Library loaned a shelf of books for the purpose of further study. A text book *Social Pathology* by Queen and Mann was chosen by the committee as the broadest in scope. Class attendance ranged from twenty to forty in attendance. Questions such as the following appeared in the church bulletin, "What contribution can the church make to social progress?" Is religion the great dynamic which motivates life, closely related to philanthropy as we see it today?" Consultants from the School of Applied Social Science, Western Reserve University, and from a variety of social agencies have been present each night to answer questions and inspire discussion. The leaders in this study have been the assistant pastor and director of the Welfare Federation.

We have no statistics. We do not especially care to give ourselves the satisfaction of statistics. To say that in the past year we have assisted fourteen

religious and social agencies does not tell the story. Or to say that we have found opportunities of service for four hundred volunteers does not adequately tell the story. One worker may be accomplishing as much as a regular staff member. To say that one volunteer is a friend to a certain racial group, leader of their Community Players, an interpreter of their race problems between them and more privileged groups, a link between their needs and the prosperous church, gives perhaps a better idea. Each worker is asked to be the beginning of a chain of workers. This whole enterprise is not something about which one can adequately make reports.

We are saying to Christian Church people, "No class with the label of the Master upon it, can live unto itself; you must know and understand how others of the world live. Here is an opportunity to enter into some understanding and so enrich your own life. We know now that it can be something of a tragedy when anyone keeps pushing back the desire to serve just because the service leadership of their church, the place where they expected most to find it, was lacking."

SOCIAL PROBLEM COURSE

Text Book: *Social Pathology*. Queen and Mann.

1. *The Relation of the Church to Social Service*
Rev. Victor Obenhaus, Associate Minister
2. *Social Philosophy*
Professor Henry Busch, Cleveland College
3. *Family Disorganization*
Miss Florence Day, Western Reserve University
4. *Orphaned, Neglected and Abused Children*
Mrs. C. M. Mattingly, Western Reserve University
5. *Difficult Children*
Miss Pauline Fairchild, Board of Education
6. *Homeless Men*
Mr. Aldred Heckman, Associated Charities
7. *Old Age*
Miss Margaret Wagner, Benjamin Rose Institute
8. *Poverty and Unemployment*
Mr. Clark Mock, Cleveland Welfare Federation
9. *Women and Children in Industry*
Miss Elizabeth Magee, Consumers League
10. *The Handicapped*
Mrs. C. B. Palmer, Society for the Blind
11. *Nervous and Mental Diseases and Handicaps*
Dr. Newcomb, Cleveland College
12. *Hospital Social Service*
Mrs. Constance Webb, University Hospitals

Facing Church Financial Problems In 1933

By Albert F. McGarrah

Dr. McGarrah is the director of the Church Building Campaigns Bureau of the Home Missions Council. This and other articles to follow, from his pen, will analyze the present financial needs of the churches with the possibilities of maintaining and recovering proper financial levels as economic conditions recover.

MAY I express to the editor my appreciation of the opportunity of sharing with the readers of *Church Management* some of the facts, conditions and points of view that have recently been borne in on me by letters from and personal interviews with pastors and officers of many of the thousands of churches with which I have had contact in the past thirty years.

I was raised with church problems. My childhood memories include visits of our pastor to discuss church problems with my father, whose grandfather founded that rural church. When I was fifteen, two great events occurred,—the completion of a new edifice and the panic of 1893—leaving vivid memories of a new house of worship, of the financial worries of the building committee, of the pastor's salary in arrears, of an annual missionary offering of less than ten dollars of which my father contributed five dollars despite cash insufficiency to pay his taxes.

Of church finance problems of every size and type, I was soon to hear much more. Before I entered theological school in 1900, I represented a religious publishing house for two years. In fifteen states, from New York and Pennsylvania to Kansas and Texas, I made personal calls on over 500 ministers of many Protestant bodies, and on thousands of their officers and leaders.

Money Problems Not New

What stories they told; of debts, of inadequate budgets, of building needs! For example, "My salary was halved in 1893, and continues the same because of our burden of debt." "Two churches in this (Kansas) town closed during the depression, turning one minister into a farmer and sending another east. My own church has not yet begun to contribute again to benevolences, and my salary is only sixty per cent of what it was in 1900." "The Trustees of this (New York) church refuse to increase the salary of my husband which they cut six years ago. Can't you find a good

church for him in our denomination (not my own) as you go about." "We had plans for a fine new edifice when the panic struck. I stayed on, hoping to build, but it is useless and I am going elsewhere." As to the latter, I had the pleasure, after 16 years, of helping to finance that long-deferred edifice, in Illinois.

No, our church finance problems are not new. They were all duplicated thirty and forty years ago. If this depression has continued longer, it did not strike churches so quickly because of our improved banking system and the conservation of wage standards. In 1929 these alleviated the economic shock which, in 1893, overwhelmed public schools and other institutions as well as churches with earthquake suddenness.

Let us thank God that our immediate church life and work have been further sheltered, and that the future of our religious institutions will be better conserved, considering the world-extent of the recent disaster, by two things: the widespread introduction of improved church finance ideals and methods, and

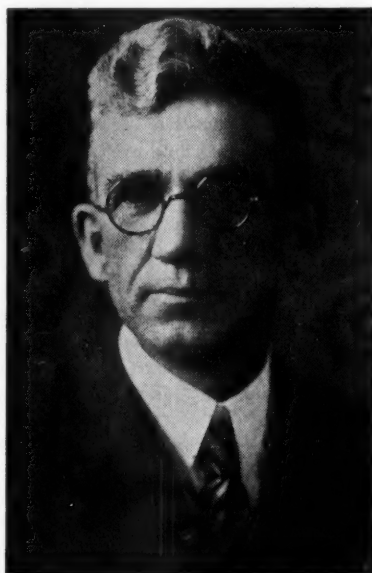
the splendid beginning that has been made in promoting stewardship education and in fostering a worthier spirit of sacrificial loyalty to Christ and to His Kingdom interests in and through the churches.

While universal reductions in church incomes bear more or less close relations to commodity prices and to "church-member incomes"; while salary and other budget items unfortunately may be further reduced in many places; while the usefulness of worthy churches, colleges and other Christian institutions will be suspended in many cases and in some instances ended, yet the genuine spiritual values of Protestantism will be largely conserved, both because of the broadened experience and insight of local and general church leaders, and because of the spiritual refining values of increased simplicity of life after a decade of diversions from Christian ideals.

One may safely say that "spiritual prosperity is at hand," with a confidence equal to that of Him who declared that "the Kingdom of Heaven is at hand" when conditions were less promising than today. Many of us ministers, and millions of our church members are even now growing more rapidly in grace and in the knowledge of our Lord Jesus Christ. Under wise spiritual leadership, others are open to such growth as will insure the rebuilding of our spiritual structure along more worthy lines, and the solution of our church finance problems more quickly than in those years after 1893.

Church Must Match Economic Leadership

True, church statesmanship must match economic statesmanship as it emerges tomorrow. While we vividly visualize and earnestly encourage improvements in our economic order in the direction of the Christian ideals of democracy and justice; while we do our utmost to alleviate distress and encourage prosperity—bringing forces;



Albert F. McGarrah

while we practice self-denial with our constituencies; we must carefully consider ways and means whereby individual church and denominational and interdenominational practices and principles may be brought more fully into accord with Christ's teachings as to brotherhood and sacrifice and unity of action, without which America will not fully "believe" and the solution of our financial problems will be longer delayed.

For John R. Mott was doubtless right when he recently asserted that, within the next ten years, the Protestant churches of America will develop a unity of action beyond our present dreams. They are faced with moral and spiritual and financial problems and opportunities of unprecedented magnitude. These demand an unprecedented coordination of their resources, human and material, into a scriptural unity of purpose and of program and of spiritual driving power such as will usher in a new era of Christian vision and development and world service. The full spiritual and material prosperity of our churches waits upon a divinely-guided strategy that will far outrun the coming economic and political wisdom of America and of the World.

With this background, let us now consider three major church finance problems: debts incurred in the past, budgets as adequate as possible to present needs, and improvements for adequate future programs of worship and education and service.

In succeeding articles, I shall endeavor most helpfully to analyze those debt problems of various types which are so common, and those budget problems which are almost universal. I shall seek to outline those principles and programs and practices whereby burdensome debts and needed budgets may be faced, during 1933, with largest success and satisfaction in the light both of the difficulties involved and of the experience of those churches that have made the best showing during the past two years.

I pause for a paragraph on each of these themes. **As to debts:** this letter tells of a debt-reduction program climaxed in November, 1932, in part: "Over \$71,000 subscribed, including a cash offering of \$3,000 on November 6. . . . Most careful preparation was made, including a month of unique spiritual activity. Our pastor did most of the preaching; with a competent and experienced director to help plan and carry out successfully the many features, which included record-breaking attendances averaging at least 50% above our previously high records for both Sunday and mid-week services and in the church school; unprecedented use of the man and woman power of the church; tithe enrollments increased to 220; 50

new members received; many new people interested."

As to budgets: here are a few sentence reports made in 1932 by pastors whose churches made every member canvasses in 1931, with unprecedented thoroughness, after the most diligent practical and spiritual preparation in their history. "Receipts from envelopes, \$2,000 (40%) above all previous records, with attendance at high-water mark"; "Budget income \$3,300 above previous year, including \$2,400 more from envelopes"; "Benevolences increased from \$4,700 to over \$5,800, all current bills met, a payment made on previous deficit, . . . current income for seven months ending with October has run above our budget, spiritual momentum maintained . . . despite low wages and increased unemployment during past 20 months."

Now As to Building Fund Problems

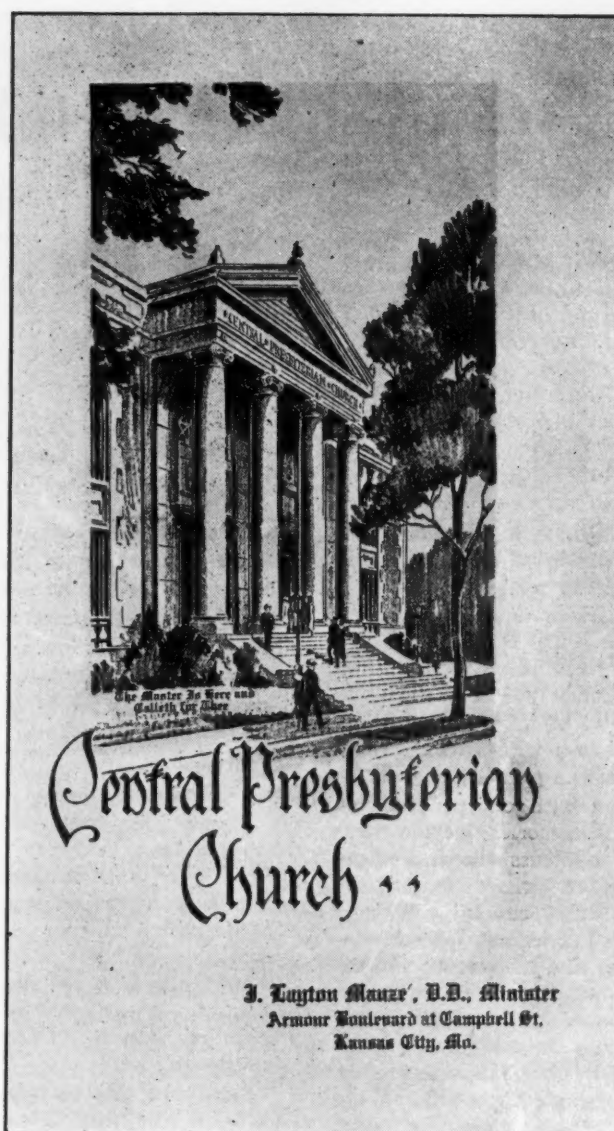
"Have any churches undertaken con-

struction programs during the past year?" Yes, hundreds of them, of varying sizes and types. Elbert M. Conover, of the Bureau of Architecture of the Methodist Episcopal Church, reported in November, 1932: "Two hundred and twelve new projects were erected by Methodists within the past year, despite the depression."

New Construction Needed

"Is it not wicked to spend on buildings money that is so sadly needed for relief?" On the contrary, churches which truly need improved equipment, and which are not unduly straitened, should undertake in the way of construction all they can wisely afford within the limits of the funds they have gathered and can gather, plus reasonable credit, for these reasons: employment is better than charity. Two-thirds of each "building-construction dollar" is promptly paid to workmen; on

(Now turn to page 276)



We Worship Today

The above illustrates the most attractive two color cover which graces the calendar of the Central Presbyterian Church, Kansas City, Missouri.

Co-Operative Lenten Program Brings Results

By Victor E. Beck, Mankato, Minnesota

ACTING to a large extent upon the information and inspiration received from the article *A Compelling Lenten Program in Church Management* of February, 1932, the Ministerial Association of Mankato, Minnesota, appointed a committee to work out a plan for cooperative effort to deepen the interest in and quicken the response to the challenge of Lent.

Mankato is a city of 14,000 inhabitants, and North Mankato, a city of about 3,000 inhabitants, is located just across the Minnesota River, thus making a total population of 17,000. These figures do not include the students at the State Teachers College and three other schools located in Mankato. There are also several little villages just beyond the city limits.

On the committee thus formed were representatives of the Congregational, Lutheran, Methodist, and Presbyterian churches. This committee recommended a modified form of the Lenten card printed in the previously mentioned issue of *Church Management*, as follows:

One order was placed with the printer for the entire supply of cards, the line designating the name of each individual church alone being changed. Thereby the expense of the card was greatly reduced. The total number of small cards printed was 3025, and of the large, 1325. The entire cost for the printing was twenty-five dollars.

Nine churches of Mankato and North Mankato co-operated: Belgrade Avenue M. E. church, Bethlehem Lutheran church, Centenary M. E. church, Congregational Mission church, First Baptist church, First Congregational church, First Evangelical church, First Presbyterian church, Grace Lutheran church.

Each church used its own method of distribution. Church boards, brotherhoods, ladies' aids, young people's societies, combinations of these groups, and organizations specially formed for this purpose, were used. Each church also carried out its own program of services, which varied to comply with background and tradition. The co-operation consisted in the *joint emphasis* upon attendance in all churches through the special cards.

Weather conditions in this part of Minnesota were unusually unfavor-

able during the entire spring season. The roads were at times completely blocked for folks living in the country, of whom there are a considerable number belonging to each congregation represented. Yet, with practically no exception, the pastors report that, in spite of that inclement weather condition, at-

tendance at services compared very favorably with better seasons of other years. In a number of instances, a large increase was reported. Several churches also reported one of the largest communion services in their history on Thursday of Holy Week. All reported capacity audiences on Easter Sunday.

My Lenten Pledge

Desiring closer fellowship with God in Christ through
Centenary M. E. Church

during the Lenten Season, when we commemorate
especially His supreme sacrifice, I hereby pledge that:
In so far as it is humanly possible,

- | | |
|---|---|
| <input type="checkbox"/> I will attend at least one service of worship each Sunday. | <input type="checkbox"/> I will seek to interest other fellow members to faithful attendance. |
| <input type="checkbox"/> I will attend every mid-week Lenten Service. | <input type="checkbox"/> I will invite people not attending any other church. |

NAME

ADDRESS

If you will co-operate in this plan, kindly check and sign.

To each one signing the pledge the following large card was given, with the suggestion that it be placed in some prominent position in the home. As will be seen, this card is an adaptation of Roy L. Smith's membership card. As used, it had the following message:

We are 'Affiliated with THE FIRST PRESBYTERIAN CHURCH

WE PLAN TO ATTEND THE WORSHIP SERVICES OF OUR CHURCH REGULARLY. ¶ WE KNOW OF NO BETTER WAY TO EXPRESS OUR HOSPITALITY TO GUESTS AND FRIENDS THAN TO INVITE THEM TO ACCOMPANY US.

Plan to GO TO CHURCH with us.

The consensus of opinion is that the effort has been very much worth while.

Another feature of the combined program was a Good Friday service between 12:00 and 2:00. It was the second consecutive year that the places of business have closed on Good Friday from noon until two o'clock in the afternoon. To give added emphasis to this action of the Retailers' Bureau, the Ministerial Association placed in the window of each co-operating store and office (and nearly all co-operated) the following poster:

The Catholics, Episcopalians, and Lutherans had services in their own churches, with good attendance. Some of the other churches also had individual services, and report splendid audiences. Eight churches held a service jointly in the First Presbyterian church, the respective pastors taking part with brief meditation on the words from the cross. At that service the audience required all available annex space.

These co-operative efforts were brought to a fitting climax on Easter Sunday evening, when a community chorus of eighty voices, together with an orchestra of fifteen pieces, presented Stainer's oratorio "The Crucifixion" in the State Teachers College auditorium.

After all standing room was occupied, hundreds were turned away.

In addition to all these co-operative efforts, the pastors, together with a number of interested laymen, for several months met at seven o'clock every Tuesday morning in a room in one of the hotels of the city for song and prayer. Much inspiration was received

from these meetings, which also created a very wholesome impression in the community.

The net result of these co-operative movements was: increased church attendance for the individual churches; a community spirit which is being fostered in the direction that means general uplift.



This Place of Business
will be closed
GOOD FRIDAY
12:00 to 2:00

Services will be held in Churches
... of ...
Mankato and North Mankato

Attend the Church of Your Choice

The Window Card

The Homiletic Use of Quotations

(Continued from page 254)

principle. Sometimes the superior appeal of a well-quoted and appropriate passage brings the attention of the congregation to its highest peak. The inhibition of the personal contact between speaker and audience exists only when the quotation is an appended affair which has never entered into the preacher's personality.

Even the speaker with some degree of skill in quoting must see to it that his strength does not become a weakness. Most speakers seem to like to quote. Sometimes the speaker whose repertoire of quotable matter is extremely limited has a couple of favorite stanzas which he uses in season and out of season. Some have the tendency to swing into their well-conned, oft-quoted lines upon every occasion when they stand before an audience. This inevitably means that the quotations make their appearance in places where they do not belong.

There is another type of quotation against which a protest should be made. One Sunday in a city of the Middle West, as a complete stranger I sat in the balcony of an imposing Gothic church and listened to a sermon which contained considerable unoriginal material, but I could not quite make out whether the preacher was quoting or plagiarizing. If the pas-

sages which he utilized from Beecher and Hillis had been prefaced by "Henry Ward Beecher says" and "Newell Dwight Hillis says" there would have been no question. His manuscript may have had quotation marks around the borrowed passages, but if that were the case, the congregation could not see them. However honest the man's intentions the effect was decidedly that of plagiarism. There is no doubt whatever than when a speaker reproduces somebody else's material he should punctiliously avoid giving the impression that it is his own. This is a matter of simple honesty. Unseen quotation marks may be subterfuge by means of which a man prevents himself from facing the plain but disagreeable fact that he is stealing.

In *The Mystery of Preaching* Dr. James Black has several pages of discussion of the merits and demerits of quoting in the course of which he says, "I would say, a quotation should come as if it were inevitable: and often, where it is inevitable, it is better left alone." The first part of the above is indubitably true. Only the inevitable quotation is effective. Irrelevant, artificial and badly given quotations have impeded and ruined many a sermon. On the other hand if a preacher has really mastered the art of quotation he will make a vastly better preacher than he could possibly have been without having at his command this element of homiletical effectiveness.

Criticizing Our Brethren

Letters To A Ministerial Son

By William L. Stidger

Dear Son:

I HAVE just come from a Preachers' Meeting, and I am hot all over. I have listened to nothing all morning, and at lunch to nothing but ministers criticizing each other.

I wonder how we ever expect to bring in the Kingdom of God, which is the Kingdom of Brotherly Love, if, within our own profession we cannot even give

a fairly decent demonstration of love and affection? I wonder how we preachers expect the idea of love to get over to other people; particularly to laymen, when we cannot even speak kindly of one another when we are asked questions about other preach-



William L. Stidger

ers by laymen?

I was talking with a fine layman the other day, and he said to me: "The most disgusting thing that we laymen notice about you preachers is that you are always knocking each other. You do not seem to be able or willing to see a single good thing in a fellow-minister. You criticize the man in your own profession who happens to be getting crowds (in the rare times that they do). You are always able to explain away a fellow-minister's success by some such phrase as: 'I could get a crowd, too, if I cared to stoop to his methods!' Or you may say: 'Well, he may have a crowd now—but—wait. See if it lasts.' Or you say: 'Oh, Dr. Jones?—he's all right if you like his style. As for me, I don't like it.'"

Son! That layman may have exaggerated it a little—but not much. As I look back through a long ministry I seem to remember that too frequently a minister starts in a new ministry telling the people that his predecessor was not so hot; that he might have done things much better; that if his predecessor hadn't left such a "mess" behind (and how we do love that word "mess" in relationships to our predecessors); he might be able to get a better start. We are too prone to leave the general impression that if our predecessors hadn't been born we might

have been able to do something in that new church.

I do not believe that this professional jealousy exists as much in other professions as it does in the ministry. At least, if it does exist it is under better control. Other professions have ethical standards which keep them from criticizing each other and which keep them from insinuating by word or gesture that their professional confreres are fools and bunglers.

For instance, I have attended many consultations of doctors who have been called into particularly serious cases of accident or illness. When a new doctor is called in I have never heard him do anything but pay the highest respect to his fellow-practitioner. The consultant is apt to say: "Dr. Johnson has done about all that could be done in this case. He and I will talk it over, and if the two of us together feel that additional measures must be taken I shall report the result to you." Whatever may be the feeling down underneath; whatever professional jealousies may exist, Son, they do not expose themselves in harping criticism publically as we preachers indulge in too often.

Another layman said to me once at an annual conference: "If I ever ran across a preacher who was willing to admit that some other preacher could preach, or run a church properly, I would fall dead with shock. The most disgusting thing that we laymen have to face in the ministry is the way preachers criticize each other and refuse to acknowledge the worth of each other. I sometimes wonder how the church of God can ever see progress with that spirit existing in its leadership. You fellows are supposed to be spiritual leaders and yet, in the most essential thing of life you fall down. You cannot even be Christian and kindly in dealing with each other."

I came away from that statement with a sense of shame and a searching of my own soul to see if I was falling in that respect. And, my boy, I had to admit to myself that I have sinned, and that I have sinned grievously. I am chagrined to look back over my life in that respect; even back over the past year; even back over the last month.

My father used to say to me when I was a boy: "If you can't say something

good about a neighbor do not say anything."

I took that advice of my father's seriously until I got to college. Then I caught the critical spirit. I decided that it was up to me to weigh the matter of personalities and to offer criticism when I felt that it was necessary. I never made a greater mistake. I threw away my wise old father's advice and I have learned by experience that he was right all the time. I have herewith made a vow; that when I am asked about a fellow-minister; about his preaching ability, about his executive powers, his money-raising ability; his social graces; that, if I cannot say something good about him, I will not speak about him.

I have a hunch, if you know what I mean by that word, that there is more downright bitter, mean criticism, and professional jealousy in our vocation than in any other. I do not find as much of it in medicine, in the law, even in business as I do in the ministry.

I hope that the theological seminaries of this day will send us out a new breed of ministers in this respect at least; a breed of ministers who will have a new sense of comradeship among themselves; who will stand aloof from petty and cruel criticism of each other; who will seek the good in each other; and who will, in that fine fashion, at least get a start in teaching the world what the Kingdom of God may be.

I do not care much whether you pick up a lot of theology in your seminary. I am not even greatly concerned as to how much Church history you absorb. I am not greatly excited or anxious that you know everything that there is to know about "Comparative Religions." But I am anxious that you learn something about human relationships; that you learn to adjust yourself to life; that you come forth from that institution with the spirit of Jesus in your heart; that you catch something of the sense of the early communism of the church of the days of the Master; and that you come forth respectful and kindly in dealing with your fellow-ministers. Do not even the Jesuits the same? We ought to have a comradeship among our brethren as least as rich and kindly and uncritical as there is among our Catholic brethren. I never heard a

Catholic priest criticize another Catholic priest. Let's learn at least that much of brotherly love and practise it.

Sounds like preaching to you, doesn't it, son? But it is so vital that I am not only writing you about it, but I am praying the Father that He may send you boys forth from your seminary days with a kindly and loving attitude toward your own vocational brothers.

Your ancient and anxious father.

What Would You Do?

Dr. Grenfell tells the story of visiting in the home of a destitute family on the Labrador coast, and finding that they had but two and a half barrels of flour to take seven people through the long Arctic winter, but he noticed daily that the neighbors even poorer than they were being helped from those dwindling barrels. Remonstrating with the father of the house, he told him to save what he had for his own family. The old man, looking first at the hungry hand of his neighbor, and then at Sir Wilfred, said: "But, Doctor, what would *you* do?"

A Maundy Thursday Communion

*As Conducted in the Central Baptist Church
of Quincy, Massachusetts*

PERIOD I—DEVOTIONAL

1. Prelude—A Medley of Hymns
"Out of the Ivory Palaces"
"The Old Rugged Cross"
"In the Garden"
"Rock of Ages"
"Near the Cross"
2. Scripture—Matthew 21:1-11
3. Doxology
4. Lord's Prayer

PERIOD II—PREPARATION

1. Scripture—John 13:1-17
2. Choir—"O For a Closer Walk"
3. Scripture—Mark 14:18-26
4. Hymn 12—"O Jesus I Have Promised"

PERIOD III—COMMUNION

1. Silent Prayer of Preparation
2. Serving of Bread
3. Silent Prayer of Meditation
4. Serving of Wine
5. Silent Prayer of Consecration
6. Solo—"It Was Alone"

PERIOD IV—CRUCIFIXION

1. Scripture—John 18:1-19:22
2. Hymn 159—"Green Hill"
3. Silent Prayer

PERIOD V—DEDICATION

1. Scripture—1 John 4:6-11
2. Hymn 177—"At Calvary"
3. Scripture—Matthew 10:5-42
4. Hymn 134—"Jesus I My Cross Have Taken"

PERIOD VI—MEDITATION

1. Postlude—Medley of Hymns
"Beneath the Cross of Jesus"
"In the Cross of Christ I Glory"
"Jesus Calls Us"
"Just As I Am"
2. Benediction

The One Session Morning Service

By Clifford L. Moody, Hamlet, Indiana

SINCE there seems to be a growing interest in the unified morning service, perhaps there are some who would be interested in our experience with the plan in the Hamlet Methodist Church. We have been using the one session order of service for the past sixteen months. We have made the church school an integral part of the church. We feel that we have done a bit of pioneering along this line and are happy with the results. Our church school expenses are included in the church budget. All giving is direct to the church. A good proportion of the children use the envelopes for their offerings. Our Sunday school used to open at 9:30 in the morning and the church service at 10:45. The following is a typical order of service as we use it now:

Piano Prelude (Silent Worship) in the Auditorium.

Opening Hymn (Congregation standing).

Responsive Reading.

The Gloria Patri.

Anthem—by the Choir.

Scripture Lesson.

Prayer.

The Offering.

The Doxology (all standing). The Beginners and Primary Pupils proceed to their classroom.

Sermon.

Hymn (Congregation standing). During the singing of the last stanza, the Pupils of the Grades proceed to their classrooms. Adult classes remain in the Auditorium.

Class sessions.

Closing Song: 11 o'clock.

Closing Exercises in the Departmental rooms.

We have some of the children act as song book monitors. Junior and Intermediate boys act as ushers and our choir is composed chiefly of young folk from the Senior and Young People's Departments.

Ours is a small church in a small community. We have a membership of about 175 in a community of 600 people. Our average attendance was 123 for the month of October. The younger children seemed rather restless and noisy when we first began using this order of service. One could hardly ask little children to be quieter than they have come to be. Under the old two-session plan the young people were seldom seen in the church services; now they are there regularly. Likewise, quite a number of adults would leave after the close of Sunday school.

Two weeks ago we received a group of eleven of our young people into the membership of the church. This was undoubtedly possible largely due to the fact that they had come to feel at home in the church through this order of service. Under this plan we have experienced almost no summer slump. Our attendance at the church school has steadily increased, and of course it has doubled the attendance that we used to have at the morning worship service.

The plan is not without some disadvantages. It is rather early for some, and there is not sufficient time for as elaborate an order of service as we for-

merly had for our worship. But the older folk can afford to adjust themselves to a shorter service in order to give the youngsters a richer service than they would have otherwise and one that is still not too long and tiresome for them. The plan is to divide the time equally between the worship and the classes; but in actual practice it seems almost impossible to complete the worship service before 10:20.

Spiritual Adventurers

As I think back over the great Christian personalities who in my mind have stood for Christianity and who have had the most influence in determining my own ideals of what the Christian man should be, I think of such personalities as the Apostle Paul, St. Francis of Assisi, David Livingstone, Henry Drummond, and Walter Rauschenbusch. Among living Christians I think of such a man as Toyohiko Kagawa. These men are perhaps not the ones some would select. But surely the splendor and radiance of Christianity shine through these men. And what kind of men are they? Certainly there is not one of these men whom I have mentioned in whose nature the acquisitive and possessive impulses played a dominant part. The weapons of their warfare were primarily spiritual. Each was free and each was fearless. The great fears which drive other men away from danger back into silence and safety had no power over them. Each during his life time pressed up to some frontier of man's great adventure and became a spear-head of man's advance into the unknown. Each found fellowship across all sorts of artificial barriers and each felt that he was in a stream of life and love which flowed through him and yet which came from beyond him.

Justin Wroe Nixon in *The Moral Crisis in Christianity*; Harper and Brothers.

The Music Of The Church

The Music Responsibility of the Church in this Time of Depression

Edited by Ethan Bradley

THAT the churches have a great responsibility in keeping up the morale of the community in these trying times is unquestionable. People have little money for music. The church can give one fine program a week—perhaps on Sunday afternoon—and make an invaluable contribution.

The following program was given in St. Mark's Methodist Episcopal Church of Brookline, Mass., on Tuesday evening, December sixth. It was arranged and directed by H. Augustine Smith, who is well known to *Church Management* readers. He was assisted by his Choral Art Society of Boston University Schools of Education and Religious Education and by the choir of St. Mark's.

LENTEN MUSIC

The church will soon be entering the season of Lent and a few suggested hymns may be helpful; all may be found in modern hymn books.

For the triumphal entry into Jerusalem,
Katherine Lee Bates'

*Thy palm trees fed with dew and sun,
Thy cedars crowning Lebanon*

James Gordon Gilkey's new hymn—
*Outside the Holy City unnumbered
footsteps throng*

For the Passion and Crucifixion
Sidney Lanier's beautiful poem set to
music by Peter C. Lutkin—

Into the woods my Master went
Jacques Bridaine's
*My Lord, my Master, at thy feet
adoring*

James Montgomery's
Go to dark Gethsemane

Bernard of Clairvaux's
O sacred Head, now wounded
Cecil F. Alexander's

There is a green hill far away

Easter music has been enriched by a new hymn by Earl Marlatt, set to the familiar tune, VICTORY:

*No longer, Lord, thy sons shall sow
Hatred and death where poppies blow.*

Other fine Easter hymns are:

Jean Tisserand's, set to French 15th century music

O sons and daughters, let us sing;

Thomas Kelly's

Come, see the place where Jesus lay!

ORDER OF SERVICE

Organ Prelude: Rejoice, ye Pure in Heart.....Sowerby
(Variations on the Hymn Tune, "Marion")

Anthem: Lord of the Worlds above.....Mrs. H. H. A. Beach
(Variations on "Ein Feste Burg")

HYMN (All uniting)

A mighty fortress is our God,
A bulwark never failing;
Our helper he, amid the flood
Of mortal ills prevailing.
For still our ancient foe
Doth seek to work us woe;
His craft and power are great;
And armed with cruel hate,
On earth is not his equal.

Did we in our own strength confide,
Our striving would be losing,
Were not the right man on our side,
The man of God's own choosing.
Dost ask who that may be?
Christ Jesus, it is he,
Lord Sabaoth his name,
From age to age the same,
And he must win the battle.

MOTET: All my Heart this Night RejoicesPeter C. Lutkin
(Written for the Chicago North Shore Festival of 1929)

Founded on the Chorale "Ebeling" or "Bonn"

CHORALE (All uniting)

All my heart this night rejoices,
As I hear, far and near,
Sweetest angel voices;
"Christ is born!" their choirs are singing,
Till the air, everywhere,
Now with joy is ringing.

Come, then, let us hasten yonder;
Here let all, great and small,
Kneel in awe and wonder.
Love him who with love is yearning;
Hail the star that, from far,
Bright with hope is burning.

Thee, dear Lord, with heed I'll cherish,
Live to thee, and with thee
Dying, shall not perish,
But shall dwell with thee forever
Far on high, in the joy
That can alter never.

TWO CHRISTMAS CAROLS WITH VARIATIONS

a. In a Stable mean and lowly—Corsican, arr. by Clarence Dickinson

b. Hark, now, O Shepherds—Bohemian, arr. by Morton J. Luvaas

CHORALE PRELUDE ON THE TUNE "ST. ANNE".....C. Hubert H. Parry

PSALM: Lord, who hast made us for Thine own.....Gustav Holst
Eight Part Chorus founded on the Chorale "Lasst uns Erfreuen"

(Continued on next page)

A traditional Easter Carol, set to a 17th century German melody
The world itself is blithe and gay;
 The fine old hymn
The strife is o'er, the battle done
 Set to the great Palestrina music.

St. Bartholomew's Church in New York City has a chorus choir of sixty, a quartet, and a great organist, David McKay Williams. This choir gives an even-song at four o'clock every Sunday afternoon, and to hundreds of discouraged and music-hungry people it is taking the place of the great Philharmonic concerts and operas which have to be dropped from this year's budget. In addition, concerts for the benefit of the unemployed musicians are given in this church on Monday and Thursday afternoons of each week.

We print the outline of one of the St. Bartholomew's Sunday afternoon services.

The two programs suggested are, of course, for the larger churches with fine music equipment. There are thousands of these in the country which might give more to their neighborhoods than they are doing. The smaller churches can do their part equally well with simpler services, timed so the people who are working on reduced salaries as well as the unemployed may hear them.

"THAT THE AUTUMN OF LIFE MAY BE MORE CHEERFUL"

Out of the tragic events of recent months there has come a need for proper care of our refined but aged people. A Baptist minister has come into possession of 100 acres of choice Iowa land where he proposes to establish a home for gentle folk. On the land itself he proposes to produce most of the vegetables, fruit, dairy products and cereals for food. Fifteen acres is in natural Elm and Walnut grove. Here a series of cottages are to be built with rock and flower gardens making a most delightful setting. Near U. S. Highways and Railroads in every direction, it is yet far enough away from any city to make it an ideal rest home for those who need to "Come apart in a desert place to rest." Preference is to be given to ministers, missionaries and their wives. But others such as teachers, nurses, and social workers are to be admitted upon uniform conditions. Provision is to be made for the reception of some who will find themselves unable to provide the usually required entrance fees. There can not be offered the bright lights of the city, but there can be provided the comfort of a home and the refinements of good books, good music, and a cheery hearth where "The Autumn of Life May Be More Cheerful." The founder of this home can be reached through this magazine and will be glad to correspond with those wishing to help in its establishment or to enter as a resident.

St. Mark's Program (Continued)

HYMN (All uniting)

St. Francis Canticle to the Sun, sung to "Lasst uns Erfreuen"

All creatures of our God and King,
 Lift up your voice and with us sing
 Alleluia, Alleluia!
 Thou burning sun with golden beam,
 Thou silver moon with silver gleam,
 O praise him, O praise him!
 Alleluia, Alleluia, Alleluia!

Thou rushing wind that art so strong,
 Ye clouds that sail in heaven along,
 O praise him, Alleluia!
 Thou rising morn, in praise rejoice,
 Ye lights of evening, find a voice,
 O praise him, O praise him!
 Alleluia, Alleluia, Alleluia.

Thou flowing water, pure and clear,
 Make music for thy Lord to hear,
 Alleluia, Alleluia!
 Thou fire so masterful and bright,
 That givest man both warmth and light,
 O praise him, O praise him!
 Alleluia, Alleluia, Alleluia.

(Final stanzas omitted)

SOPRANO SOLO: AlleluiaHummel

ANTHEM: All they of Saba shall comeJoseph Rheinberger

ORGAN POSTLUDE: A Rose breaks into BloomJohannes Brahms

BENEDICTION

ST. BARTHOLOMEW'S PROGRAM



Processional Hymn

"Veni Emmanuel"

Psalter

Psalms 97

Anglican Chant



Deus Misereatur

Mrs. H. H. A. Beach



Anthem

Dies Irae

Giuseppe Verdi

Heaper Hymn

David McKay William

For Thy dear saints, O Lord,
 Who strove in Thee to live,
 Who followed Thee, obeyed, adored,
 Our grateful hymn receive.

Recessional Hymn 223

"Hollingside"

Postlude

Adagio

Edward Elgar

"ONE WITH CHRIST IS A MAJORITY"

The true Christian will never fail. It has been well said, "One with Christ is a majority." Perhaps the following illustration may help you stress the point of God's power in a believer's life. A little boy was endeavoring to push a large rock over a precipice. He pushed and tugged. Finally, giving up he called

to his father, "Daddy, come and help me." Again the little boy pushed. The father seemed to but touch the rock and it went dashing down the incline. "Daddy, that's queer. I tried with all my might. You just put your hand against it, and down it went." The father replied, "My boy, you didn't try with all your might until you asked your daddy to help you." Truly, together with God we find all our might.

An Englishman's Point Of View On Debts

And Other International Questions

By Frank H. Ballard, Bristol, England

AS I take up my pen I am conscious of the difficulty and responsibility of my present task. All our papers are full of references to foreign debts and especially our debt to America, and no one who acts as a correspondent from this country to yours can ignore the subject. But few people understand its intricacies, and the situation is changing so rapidly that what I write today may be hopelessly out of date before my words can appear in the pages of *Church Management*. At the present moment the situation is so serious that a careless word may do immense injury. If there is one conviction common to myself and those who do me the honour of reading these monthly contributions it is that the Christian Churches should be bridge builders. If there is one thing I am anxious to do through these columns it is to make some small contribution to goodwill and understanding between the Christians of my country and of yours. We must rise above merely national impulses and prejudices and teach all whom we can influence that no nation can live to itself, that the good of each is the good of all, the sickness of any member affects the health of the whole body.

I am not competent to deal with the intricacies of these international financial obligations, but I can report the attitude of public opinion. At the present moment it is extraordinarily restrained. Even our more irresponsible newspapers are curbing their pens and fireside talk is not uncharitable. But there is a general and deep conviction that there is no possibility of world-wide economic recovery until the slate is wiped clean of war debts. This is not the conviction of debtors whining for easy terms. We are a creditor nation with huge sums owing to us, and in the most practical of ways we have indicated our readiness to cancel the debts. Moreover we feel that war debts can never be assessed if moral claims and vital statistics are ignored. For allies to sacrifice one another's manhood in a common cause and then squabble over pounds and dollars is not an elevating spectacle. We know that questions about expenditure on armaments may legitimately be raised from your side. But do Americans realize how far Britain has gone in this direction and

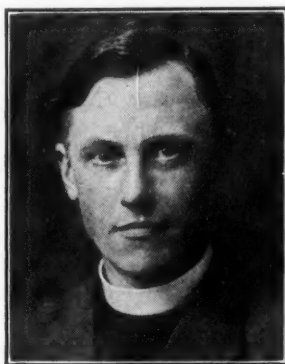
how much further we would gladly go if others would keep pace? Do Americans realize that it is easier to talk at a distance about disarmament than to effect it when there are dangers on one's frontier? I must not attempt to enumerate those dangers. But would you like the incalculable Russia with its immense resources as your next-door neighbor? Would you like to live in London without any defense from aircraft attack now that that colossal city of between eight and nine millions is more exposed in this respect than any other capital in the world? A nearer view might cause different thoughts and conclusions. Yet, in spite of all dangers, it is my conviction that there is no Great Power so pacific as we are today. We lead the world in membership of the League of Nations Unions (which is steadily advancing everywhere in power and effectiveness.) The few people who still talk "jingo" get no response. Peace meetings are often crowded and enthusiastic.

One other thing must be reported before I pass from political questions to subjects with which I am more at home. It is that present discussions have revived old memories and made men think of old debts not yet paid. A little book has just appeared entitled, *What America Owes Europe*, and in it Mr. Francis Gribble shows how some of the states of your Union have calmly repudiated liabilities. I must not repeat many of the details he gives, but there are heavy scores standing against at least fifteen of the states, including Pennsylvania, Illinois and Michigan. There is much that might be quoted, but I do not want to stress the point unduly

and so satisfy myself with two sentences: "If the accounts between the Old World and the New World were balanced up, the United States would, in this year 1932, owe France and England more than they owe America." "The excuses for repudiation offered by those states which thought it necessary to offer any excuses at all are pitifully, and, indeed, ludicrously inadequate." I make no comment of my own on the statements, but I do think readers of *Church Management* should know some of the things that are being said on this side.

Meanwhile it is good to find one competent world observer writing encouraging things on the international situation. Some time ago I had the privilege of hearing and talking with your own Dr. John R. Mott, and many of the things said then have been revived in my mind by reading his *The Present-day Summons*. It may seem strange for me to recommend an American book to Americans, but as some of my readers have probably not seen this work I will run over the points he makes in the first chapter. First he deals with aggressive nationalism and he speaks of manifestations in Syria, Palestine, Iraq, Arabia. He might have cited also countries nearer home, but I do not think he could fairly cite my own country. It is true we have departed from our free trade policy and have introduced national tariffs, but most of us have consented to this reluctantly. We may be forced to build higher tariff walls, but they will be only as emergency measures, and we shall remain free trade at heart waiting for the conversion of other nations.

But having dealt with aggressive nationalism Dr. Mott goes on to say that the international tendencies compare favorably with those of any time since 1895. He cites the large numbers in all nations who have dedicated themselves to the fostering of right understanding, the rise of a new and more cosmopolitanly-minded generation, and the increasing influence of the world mission of Christianity. I should like to tarry with these facts and illustrate them from the English point of view, but we must go forward with him as he speaks of unemployment and business depression. Now upon this point a national correspondent can at least cor-



Frank H. Ballard

rect some exaggerations. I suspect that some of the accounts appearing in English papers of chaos in Chicago and hunger-queues in New York are considerably colored. I am told that faked photographs have appeared in American papers representing London crowds not cheering the King as he drives into Buckingham Palace, but holding out begging or threatening hands. This, of course, is absurd. Our problems are acute, the idleness in industrial areas is too sad for words, but there is no need to magnify the facts and to let depression spread from land to land. There is still plenty of pluck in the Old Country and confidence in the future. Here in Bristol the Rotary Club has recently started a scheme to speed up business. They believed that people had studied economy long enough and entreated them to spend. They aimed at promises of new work (such as house decorations and repairs, new boots and shoes, etc.) of 100,000 pounds, the money to be spent during the slack winter months. The figure was reached in a very short time and still the promises are coming in. I commend this scheme to your business men. Full particulars can be had through the Rotary Movement.

I pass by Dr. Mott's two following points—the awakening of women and the development of education—because in these matters he is thinking more particularly of the East. But I must pause over his final one on religious trends and outlook. He reports the gradual disintegration of non-Christian religions and the growth of aggressive anti-religious movements. He reports also increased missionary activity by Roman Catholics and tries to estimate the influence of Protestant missions. He enumerates some of the obvious handicaps, but ends upon a hopeful note. "The influence of Jesus Christ was never as widespread, so penetrating, and so transforming as it is today."

In all this Dr. Mott is thinking chiefly of non-Christian lands. It tempts me to enlarge upon the condition of religion in this country. That, however, deserves an article to itself. I can only mention one thing in closing (and shall probably return to it later, for it deserves extended notice). It is that this year (1933) Anglo-Catholics are celebrating the centenary of the Oxford Movement which was initiated by Newman and Manning, Pusey and Keble, but especially by Newman who had the mind of a sceptic and the instincts of a mystic. The Movement may be said to begin with a sermon by Keble on "National Apostasy" at Oxford in 1833. It spread, especially through the writing of tracts,—hence the name Tractarians which for long clung to them. "Their cardinal

A Five Week Lenten Program

The following announcement is reproduced from the church calendar of the Lake Avenue Baptist Church, Whitney S. K. Yeaple, pastor, Rochester, New York. It shows the five week lenten program of that church for 1932.

A FIVE WEEK LENTEN PLAN!

for

Every Person in Lake Avenue Church

FIVE OBJECTIVES

Deepening the Spiritual Life for All in the Congregation!
Increased Attendance at All the Church Services!
Enlistments with Christ and in Church Membership!
An Easter Gift of \$2,500.00 to make up Benevolence Deficit!
Personal Support of the Sunday Evening Services for Five Weeks!

FIVE SUNDAY MORNINGS

"What Accepting Christ Means!"
"What Following Christ Means!" Communion Service.
"What Serving Christ Means!"
Palm Sunday Service—"What Crowning Christ Means!"
Easter Sunday—Eight and Ten-thirty o'clock—"What the Risen Christ Means!"

FIVE MID-WEEK SERVICES

Addresses by Dr. C. H. Mochlman

"Jesus Thought of God"
"Jesus' Estimate of Man"
"Jesus and Human Relations"
"Jesus and History"
Good Friday Evening Service—Easter Music—Baptism—Communion—Consecration

FIVE SELF-DENIAL GIFTS

A Special Offering to Offset a Shortage on Pledges

- 1—\$500 for Extension Work of Baptist Union
- 2—\$400 for Rochester Hospital Chaplain
- 3—\$350 for Boys', Girls' and Young People's Work
- 4—\$350 for Americanization Work in Our Neighborhood
- 5—\$900 for Building Fund for Ishihara San

\$2,500.00 Total to Be Presented on Easter Sunday

FIVE SUNDAY NIGHTS

"What Jesus Has Done for the World"
"What the World Has Done to Jesus"
"What Will You Do with Jesus?"
Palm Sunday—Men's Service—Masonic Orders—Odd Fellow Fraternities—
U. of R. Glee Club—Address by President A. W. Beaven
Easter Drama Service

A PLAY: "IT IS I"

The Lake Avenue Players

"LET US TOGETHER EXALT CHRIST"

doctrine was that the Church of England was a part of the visible Holy Catholic Church and had unbroken connection with the primitive church; they inculcated high views of the sacraments, and emphasized points of agreement with those branches of the Catholic Church which claim apostolic succession." Newman and Manning seceded to Rome, but their teaching continued within the Anglican Church, and changes in worship took place and became fashionable. I do not pretend to

write impartially. I have no doubt there were good things in the movement. It has emphasized reverence in worship and beauty in the sanctuary. It has revived the sense of wonder without which true religion cannot be maintained. But, in my judgment, it has lost the simplicity of ethical and spiritual Christianity. It has transformed the Communion of the Lord's Supper into the very thing the Protestant reformers rescued it from. Bread and wine are no longer regarded as "symbols and

vehicles of communion with the Crucified Lord." They are said actually to contain Christ Himself. But I must not now raise controversial questions about the sacraments. Enough to report that gradually Cathedrals and parish churches have been transformed and ritual tolerated which would have scandalized our fathers. Sometime ago I was present at a service in one of our cathedrals, and before it ended the dignitaries were robed in gorgeous vestments and much time was spent in a long (and to me, tedious) procession around the whole building. Lady chapels with altar lights are everywhere to be seen and clergy are frequently hearing confessions and addressed as "Father." The movement has met with strenuous opposition within as well as without the Episcopal Church, but now its adherents are celebrating their centenary with great enthusiasm. Its influence has extended, though slightly, to the Free Churches. My visit to your country in 1929 led me to believe that it has not left you untouched. There are many different prophecies about its future. Some say that it is past its zenith. Others hold that it will continue to advance and carry all before it. If the latter is true the division between the Reformed Churches and the Episcopal Church will be more pronounced than ever. Anglicans may establish close relations with the Greek Orthodox Church but there is little chance of any satisfactory understanding with Rome. The danger therefore is that the Church of England may become more than ever insular at a time when it is essential that Christianity should rise above national limits and prejudices. But why try to foretell the future when any day other Movements may be initiated which will carry men's thoughts and affections in other directions? Some such Movements do indeed seem to me showing themselves upon the horizon. Religion still has vitality in England. It is changing the lives of individuals and affecting public policy. Let us hope it will have vitality enough in all countries to bring charity into foreign relations, to drive out fear and thus make disarmament possible, and even to elevate and moderate fiscal programmes and economic doctrine!

When real nobleness accompanies that imaginary one of birth, the imaginary seems to mix with real, and becomes real too.

Greville

I've learned to judge of men by their own deeds;
I do not make the accident of birth
The standard of their merit.

Mrs. Hale

Man only blames himself in order that he may be praised.

La Rochefoucauld

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A Composite Calendar Of Activities

By Earl Riney

Church Management has, from time to time, published church programs which have been used by individual churches. This program has the advantage of being of composite authorship. It was worked out by a group of Baptist ministers at the state assembly at Iowa Falls, Iowa, in the summer just past. Mr. Riney had charge of the course in Church Administration and directed the construction of this program.

I WAS requested by Newton H. Carmen, our State Secretary of Religious Education, to teach a class in Worship and a course in Church Administration at our annual Baptist Assembly which met at Iowa Falls, Iowa, July 23 to August 5 of this year. *Church Administration* by W. H. Leach, revised edition, was used as a textbook in the church administration course. *Putting the Church On a Full Time Basis* by A. W. Beaven and *The Technique of a Minister* by Bernard C. Clausen were used as reference books. Those topics in the textbooks which were of special interest to those in the class were discussed and a church program for the year was developed. The church program, "The Value and Method of a Yearly Program", published in the last January issue of *Church Management*, was used as a basis for discussion. Each pastor expecting credit was required to prepare and hand in a one year's program for his own local church.

These programs were to be tentative, with the understanding that they could be changed as the occasion seemed to justify. They were to include programs for the day, the week, the month, and the year. The pastors agreed that a tentative program should be prepared and placed in the hands of the church membership each month, not later than the last Sunday of the preceding month. In this program Sunday morning and Sunday evening topics, prayer meeting and church night topics should be published and all proposed activities listed. It was the unanimous opinion of the pastors in the class that a program for the year was of value, should be made, presented to the church, and followed.

On Sunday afternoon, August 14, 1932, our own local church had an officers' Retreat at Morris Island, the Y. M. C. A. Boys' Camp, an island in the Cedar River a few miles from the city. For

two and one-half hours, in what the boys call Little Theatre, a theatre in the out-of-doors, the officers of our church read written reports of their programs for the coming church year. This meeting was devotional and impressive. Several of the members mentioned the fact that they were reminded of those days when Christ worshipped in the out-of-doors with His people.

From the suggested programs made by the pastors in the class at the Assembly, those of our own church officers presented at the above mentioned Retreat, and from the experience I have had in past programs, the following tentative program for the coming church year beginning October 1 was made up and was presented to the Board of Religious Education of our own church. After careful study by them, it was presented to the church September 14 and was adopted as the tentative program of the First Baptist Church, Waterloo, Iowa, for the coming church year.

The following program is the exact copy of the one that has been presented to the membership of our church.

CHURCH ACTIVITY CALENDAR

Oct. 1, 1932-Oct. 1, 1933

First Baptist Church

Waterloo, Iowa.

Slogan for the year—"Pray It Through."

DAY and WEEK

Monday—Pastor's day of rest.

Tuesday—

A. M.

8-9 Pastor's devotional hour

9-10 Planning work in general

10-12 Sermon study—Outline Sunday morning sermon

15 min. study on radio talk and 15 min. study on prayer meeting talk

P. M.

1-3 General reading

3-5 Call on business men

Wednesday—

A. M.

8-9 Pastor's devotional hour

9-10 Study radio talk

10:30-10:45 Radio talk

11-12 Study sermon

Outline Sunday evening sermon

P. M.

1-3 General reading

3-5 Visiting membership

Thursday—

A. M.

8-9 Pastor's devotional hour

9-10 Planning work in general

10-11 Prayer meeting talk

11-12 Study of sermon

Outline radio talk

P. M.

1-3 General reading

3-5 Call on sick and shut-ins

Friday—

A. M.

8-9 Pastor's devotional hour

9-10 Planning work in general

10-12 Study of sermons

15 min. study for prayer meeting and

15 min. study for radio talk

Outline prayer meeting talk

P. M.

1-3 General reading

3-5 Call on prospective church members

Saturday—

A. M. Write evening sermon

P. M. Write morning sermon

October

Suggested Emphasis: Rallying of Our Forces

Church attendance record of entire membership—2 months, October and November

Sunday, October 2nd—Rally Day—Home Coming—Communion

Cattle Congress—Oct. 3-9

Iowa State Baptist Convention—Sioux City, Iowa, Oct. 11-16

Fellowship Dinner—Oct. 25th

Sunday, October 30th—Conduct friendly visitation of church members, getting in touch with every home

November

Suggested Emphasis: Loyalty

November 1st—Interest on building debt due

Sunday, November 6th—Go to church Sunday—Anniversary of present pastorate—Communion

Father and Son Banquet (Brotherhood)

Sunday, November 24th—Thanksgiving Day Service

December

Suggested Emphasis: Goodwill

Enlist families for January missionary reading

December 7th—Leadership Institute (Interdenominational)

Sunday, December 4th—Preach on value of Goodwill

Sunday, December 25th—Christmas Worship — Christmas morning, Young People go caroling. Morning, Christmas sermon and music. Evening, White Christmas, gifts of substance, service, life. Week night—By departments of church school (Christmas)

Saturday, December 31st—Watch Night, Communion or Baptism—In charge of Brotherhood

January

Suggested Emphasis: Missionary Information

Sunday, January 1st—New Year's sermon—Communion

Monday, January 2nd—"At Home" in the Parsonage

Promote Daily Readings by families of January missionary booklet

Enter Stewardship Essay Contest—Young People's Council

Sunday, January 8th—Missionary sermon Program for the "My Young Friend Series" of Sunday evening sermons for month under the direction of the Young People's Council

Sunday evening, January 29th—"Life Service Decisions"

February

Suggested Emphasis: Youth

Program for the "My Young Friend Series" of sermons continued each Sunday evening under the direction of Young People's Council and in cooperation with West Waterloo schools

Sunday, February 5th—Denominational Day

Adopt a financial budget for new church year

Young People's Banquet under the direction of the Young People's Council

New England Dinner — 3rd week (Woman's Society)

March

Suggested Emphasis: Church Attendance Sunday, March 3rd—World Day of Prayer

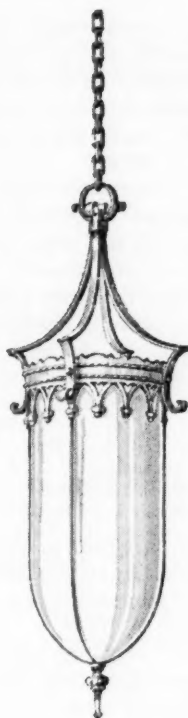
Schools of Evangelism in Church School and Church

Pledge Week, March 12th to 19th—Distribute church envelopes for the new year to each member before May 1st. Meetings with Church School teachers in preparation for Easter Evangelistic program

Fun night for Fellowship—under direction of Board of Religious Education

Fervent Evangelistic Sunday evening services leading up to Easter

Lent observed in some special way



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April

Suggested Emphasis: Evangelism

Lent observed in some special way

Passion Week observed in some special way

Fervent Evangelistic Sunday evening services leading up to Easter

Appointments of nominating committee for annual church election

Sunday, April 2nd—Decision Day for Church School

Sunday, April 9th—(Palm Sunday)—Decision Day in Church School

Sunday, April 16th—(Easter)—Church Decision and Easter; Young People's Breakfast; Junior High Dept. of Church School visits shut-ins; Thank-Offering in morning service; Easter music and Baptism in evening

Reception for new members

May

Suggested Emphasis: The Christian Home

May 1st—Interest on building debt due

Sunday, May 14th—Mother's Day

Second Thursday—Annual Church election

Mother and Daughter Banquet — (Woman's Society) Served by Brotherhood—2nd week

Sunday School State Convention (Interdenominational)—Dubuque

Sunday, May 30th—Memorial Service for those of our membership who have died during the past year

June

Suggested Emphasis: Children

Sunday, June 4th—A. M. Veteran Member's Day

Sunday, June 11th—A. M. Children's Day—Dedication of children

Sunday, June 18th—A. M. Father's Day

Sunday, June 25th—A. M. New Member's Day

Vacation Bible School

Church School Picnic

Children's Choir for evening services

Encourage young people to plan for attendance at Iowa Baptist Assembly

July

Suggested Emphasis: Patriotism

Pastor's vacation month

Iowa Baptist Assembly—Publicity and attendance

Union Sunday evening church services.

August

Suggested Emphasis: God's Out-of-Doors
Retreat—Program for coming fall, winter and spring planned—Last Sunday 27th

September

Suggested Emphasis: Prayer

Church attendance record of entire membership

Sunday, September 3rd—Labor Sunday

Promotion Day—September 24th

Business meeting to consider suggested program for fall, winter and spring church work

Presentation of church program at prayer service

Special Monthly Program

In addition to this tentative annual program there should be a tentative monthly program which should be arranged by the pastor and the Board of Religious Education and which should be put into the hands of the membership a few days before the beginning of each month. These should begin with the month of October and continue through the month of June.

Three Major Emphases

1st Emphasis: Evangelism. Our goal for the coming church year program shall be 104 new members. The purpose of the committee on evangelism will be the winning of new people to a Christian decision and to church membership.

2nd Emphasis: This emphasis has a social objective, namely, the getting of those who come into membership acquainted with and integrated into the life of the church. A special committee and chairman to be appointed by deacons and pastor.

3rd Emphasis: This emphasis has a conservation objective. This work is to be done under the jurisdiction of the deacons and deaconesses. The work of this group is to look after those who are losing interest in the church and tending to drop out of its activities and ultimately from its membership.

Annual Church Letter

An annual church letter written by the pastor is to be sent to our resident church membership during the month of September. The purpose of this letter will be to interest the entire membership in the different activities of church work.

Some books are to be tasted, others to be swallowed, and some few to be chewed and digested.

Bacon

I have somewhere seen it observed, that we should make the same use of a book that the bee does of a flower; she steals sweets from it, but does not injure it.

Colton

I say we ought to reverence books, to look at them as useful and mighty things. If they are good and true, whether they are about religion or politics, farming, trade, or medicine, they are the message of Christ, the maker of all things, the teacher of all truth.

Kingsley

BOOK BROADCASTINGS

What the Writers have to Offer

Religion To Day

Religion in Our Times, by Gaius Glenn Atkins. Round Table Press. 330 pages. \$3.00.

In this work Dr. Atkins blazes a new path. *Religion in Our Times* is a book in a field which it has completely to itself. It is primarily a history of American religious life in our own generation. The period studied consists of the forty years between 1892 and 1932. The chapters which are contained in this volume are by no means conglomerations of detached facts. Dr. Atkins has the historical sense which enables him to interpret men and events. He applies to religious history some of the same principles which James Truslow Adams uses in *The Epic of America*. Occasionally the reader is reminded of the synthetic, broad-gauged interpretation of the deeper meaning of events characterizing Partridge's distinguished *Main Currents of American Thought*, and now and then he finds material which suggests Mark Sullivan's sprightly and illuminating *Our Times*. But Dr. Atkins' book has a flavor all of its own. Judging it from any viewpoint it can be placed in the same class with the most notable volumes of recent history.

Religion in Our Times contains too much material to allow even a rapid reader to read it at a sitting. Yet it is an exceedingly hard book to lay down. What a procession of notable and inspiring figures pass before us as we turn its pages. First comes Dwight L. Moody commanding of figure, dynamic of personality, with a rather naive theology balanced by a wealth of saving common sense. There, too, is Phillips Brooks, massive of physique, torrential of utterance, rich in humanity and aglow with a sense of "the everlasting reality of religion." Another high, white light of truth of a not distant day was Washington Gladden, one of the first of the prophets of the social gospel and a mediator between the theology of the fathers and the new truths of a new day. Some of the pages call up memories of Dr. Lyman Abbott, "at that time probably the most influential liberal Protestant clergyman in America." Others are reminiscent of the day when Dr. Charles H. Parkhurst unsheathed his rapier and made an onslaught against political corruption which was so specific that certain ecclesiastical fossils were horrified at the idea of "a man of God" wandering so far from the charitable ways of "the good old gospel." These are but a few of the giants of the turn of the century mentioned and discussed. Gordon, Rauschenbusch, and Rainsford are treated at length and their significance interpreted.

Dr. Atkins interprets events as well as personalities. He gives us the best brief

discussions of the famous Briggs case of the early nineties and of the recent fundamentalist controversy. In the latter he naturally leans heavily, as he tells us, upon the excellent *History of Fundamentalism*, by Dr. Cole of Crozier Theological Seminary. The pages dealing with the Scopes trial and Bryan's part in it are good reading even for those who were beginning to feel that this story had been told so frequently that nobody needed to tell it again.

Among the significant chapters are the following: "The Twilight of Revivalism," "New Forces and Old Faith," "The Church Discovers the Social Gospel," "Religion Reckons with Science," "The Churches and World Peace," "The Irrepressible Conflict," "Religion and Printer's Ink," "The Real Experimentalists" and "Concerning a Variety of Things—and Conclusion." The Chapter on "Religion and Printer's Ink" naturally deals with the publication of religious literature. Practically nothing has been written in this field. Dr. Atkins' treatment of it is such that one might wish that he had gone into the subject at greater length, but a book of this type cannot discuss minutiae after the fashion of a doctrinal thesis.

In a dealing with a work covering such a comprehensive field the reader is inclined to be critical if his own especial interest is not given extensive treatment. Probably anybody might feel competent to give the author advice in this regard. But a careful study of the range of the book makes one wonder how Dr. Atkins has managed to say so much on 330 pages. *Religion in Our Times* is a distinctive and highly valuable document in the history of religion in America. It is a grippingly interesting book and is of undoubted permanent worth.

L. H. C.

For Sinners Only, by A. J. Russell. Harper. 291 pages. \$1.50.

Most of us have been interested in the Oxford Groups sometimes known as the First Century Christian Movement. This is a source book, the only one we know which seems to have somewhat official authority. It is written by a British newspaper man, himself a convert to the groups. While most of the pages are concerned with its progress in England some of the chapters do touch the work in America.

The book gives something of the origin of the groups, centering around the personality of Frank Buchman, familiarly known as Frank. It describes his contacts, his methods of work, the much discussed house parties and the sharing of experiences. Any attempt to intelligently discuss the book must be

interpreted as a discussion of the movement. This the reviewer is loath to do at this time.

I have noticed, however, a growth in friendliness on the part of the British clergy, toward the groups, in the past two or three years. The hostility which at one time prevailed has quite broken down. Especially friendly is the attitude of the clergy of the Church of England. Fears of "sharing" expressed in America a few years ago are no longer heard since the sharing means purely an honest outpouring of heart and spirit to a friendly confessor and seems to have some justification in the new psychology.

The average reader will approach the book in a friendly spirit. He will notice, as I have, a lack of social vision in the program offered. But he will be impressed much more with the intensity of loyalty offered by those who have become a part of the groups.

W. H. L.

Religious Education

Children's Work in the Church, by Mary E. Skinner. Cokesbury Press. 186 pages. 65 cents.

Practical, helpful, concise, and readable, this manual should prove of inestimable help to all those working in church schools which do not have separate departments. The author writes from her own personal experience and with an understanding of even the small details confronting the nursery, beginner, primary, and junior departments. She describes how children are seldom still, are curious, want to be doing things and to be noticed and praised, want to have things of their own, and how they want to trust and love. In the face of these needs she outlines what the church should do in providing guidance, equipment, and education. She goes into detail concerning the size and arrangement of classes, and the equipment and space needed. She also outlines the necessary qualities and duties of the teachers, methods of providing for and leading children's worship, conducting the school session, and establishing right relations between the children and the church and the church and the home.

Each chapter is supplied with introductory questions and questions for study.

This volume is compact and definite and very close to the actual needs and problems of the small church school. It is a helpful guide which can be enthusiastically recommended. It would make a useful textbook for a leadership training school or for a teachers' conference. It deals only with important questions, and advances only feasible suggestions.

R. K. M.

The Prophets and the Problems of Life, by Sidney Weston. The Pilgrim Press. 208 pages. Paper, 35 cents; cloth, 65 cents.

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Here is a book that makes the prophets live, that reveals with startling forcefulness the timeless nature of their messages. With delightful clarity the author goes to the heart of the teachings of Amos, Hosea, Isaiah, Micah, Jeremiah and Jonah, and asks what such men would have to say to the modern world.

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The book is down to the minute and thoroughly free from the semi-pious and dogmatic attitude in which many churchmen approach these problems. It is a splendid book for live, wide awake young people. Each chapter contains an amazing amount of suggestive reference material, quotations from poetry, addresses, plays, novels of very recent years. The book is interesting. And it makes the prophets live. T. P.

Preachers and Preaching

A Living Hope: Suggestions for Funeral Services, arranged by Jesse Halsey. Abingdon Press. 461 pages. \$3.00.

This is both a book and not a book. A neat cardboard case, 7½ by 5 by 2½ inches, contains printed individual leaves classified under Sections A, B, C, D and E. A contains 56 different selections of Scripture which might be used at a funeral service; B contains 89 different prayers; C 99 different poems; D 39 different prose selections; and E 45 different committal selections in prayer and poetry which might be used for a similar purpose. A booklet of fifty pages classifies all these treasures of the Scriptures as well as the prayers from numerous prayer books and poetry and prose selections from literature, in index form, so that one can readily pick out the quotations suitable for the funeral of a physician, a teacher, a sailor, an aged saint, a suicide, and others. Seventy-one suggestions of this sort are made, and the variety of selection possible is almost endless. Having picked out the special material decided upon the minister can clip them into a neat black binder 5 by 7 inches in size and his prayer-book for the special service is complete.

The idea is original and decidedly worth while. Doubtless most ministers use some one of the excellent prayer-books made available by the Episcopalian, Presbyterian and other Churches. Occasionally, however, the bare formalism of the ritualistic service needs to be relieved with the addition of some words that lend the personal touch. At times an entire service apart from the prayer-book is required. For such occasions *A Living Hope* is an invaluable possession. The selections of prayers, Scriptures, poems and prose show a high standard of taste. Many ministers will be anxious to avail themselves of this rather unique collection for their use when the final rites are needed. F. F.

A Witch's Brewing, by F. W. Boreham. The Abingdon Press. 265 pages. \$1.75.

In the chapter of this book titled *The Hassock Hour*, the author tells us that when he was a baby in long dresses

the nurse took him in her arms and set out for a walk. She sat down to rest on a seat under the hedge, the baby asleep on her lap. While she sat there, an old gypsy crone came and sat down by her. She "took the baby's hand in her black, bony one and after scrutinizing it closely for a moment, and turning it over thoughtfully, she at length remarked to the nurse: 'Tell his mother to put a pen in his hand and he'll never want for a living.'"

The sequel to that story is the fact that "The Witch's Brewing" is the twenty-sixth book that that one-time baby has written. It is a book of twenty-six chapters on subjects that sweep the whole gamut of human interests. It is unnecessary to dwell upon the witchery and fascination of the author's style since he has produced so many books and Borehamism has become a vogue.

Mr. Boreham has cultivated a remarkable faculty. I refer to his ability to sense the intimation of the unseen realities which underlie the most prosaic things and events. The universe seems to be ever whispering her secrets to him through those commonplaces which escape the notice of the ordinary person. He has a head like a tar-bucket; everything that strikes it sticks and everything is grist to his mill. To read Boreham will help one to cultivate the Midas-touch whereby everything we come in contact with will be transmuted into the gold of spiritual suggestiveness and the details of routine life will become parabolic vehicles for the transmission of truth.

Do not be deterred by the title. The word "witch" has connotations which do not rightfully fit this book. None of the ugliness and repulsiveness which we usually associate with witches will be found here. This is a brew that you will quaff with relish and come back for more. C. R. B.

Men Without God, by William A. Corey. Fleming H. Revell Company. 160 pages. \$1.50.

The sub-title of this book is "The Testimony of a Reclaimed Atheist." Any sincere account of a man's spiritual ups and downs is of value. This author, moreover, has considerable skill in the art of narrative. The result is an intensely readable book. What Mr. Corey tells of himself, though, gives the impression of a lack of intellectual stability. He drifted into an atheism which could not command the respect of thinking men, and eventually replaced it with a theology just as impossible. His theology appears to be an exceedingly dogmatic conservatism. He tells of a number of "atheists" with whom he came into contact and of the futility of their lives. Some of these pictures, notably that of Jack London, are highly convincing; others are not. His use of the term "atheist" is rather careless. To apply it to a man like J. Stitt Wilson is ridiculous. Although there is much that is crude and unconvincing in this book, it is of some value. L. H. C.

Social Significance

Character in Human Relations, by Hugh Hartshorne. Charles Scribner's Sons. 367 pages. \$2.50.

Probably no one is better qualified in the realm of character education than the author of "Character in Human Relations" to present this, the newest

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volume in this field, Dr. Hugh Harts-horne. His extensive and painstaking investigations of many years are here summarized in a most interesting fashion. It is a book for any real student, who, in the words of a famous preacher, is willing to "sweat his brain." But if he is thus willing, and resolutely sets about it, a true joy is ahead of him. It is a book not for reading only, but for careful and extended study under the guidance of the suggestions given with each chapter. It should prove a college text, for it is hardly usable by those who have not had some college training. In the opening chapters there is a clear setting forth of the plans of the various character forming organizations outside the church. It avowedly omits, perhaps excludes, the church from this field, or at least from this study of it. In chapter fifteen we have a fascinating presentation of how we learn given in nine successive propositions. There is also a most interesting chapter on the use of the project method. The whole book, however, seems to be designed for those who would, either by preference or for some other reason in their study of character development, leave religion out of the picture, or at least give it minor consideration. The religious does emerge occasionally. Indeed, in chapter twenty we seem truly to have found God, and a marvellous presentation it is. The reviewer, however, would like to see more emphasis on the motive, the dynamic within, which, to me, is absolutely necessary in the development and maintaining of character. And that motive, that dynamic, is relationship to God. I would like to

go still further and say God as revealed to us in the life and teachings of Jesus Christ. Now doubtless the author purposely has not brought out this emphasis, but I wish he had, for I am convinced that here is a great book with wonderful possibilities for class room use.
H. H. H.

How To Get a Job During a Depression, by W. C. Graham. Associated Press. 88 pages. \$1.00.

This book presents the work which was done under the direction of the author in Hartford House, New York, a branch of the Y. M. C. A. Money was supplied so that a careful study could be made of each applicant seeking work and also a study of the field to find some place into which he might fit. The bureau sought to help two classes of workers. First, there is the young man just starting in life with a high school or college education but little idea of where he can secure employment. The second objective is to help the mature man who has been earning from \$2400.00 to \$25,000.00 per year but who has been thrown out of employment by economic upheavals.

To the time of the publication of the book the bureau worked seeking to place 675 men. Of these, 433 were put in positions. The salaries ranged from fifteen dollars per week to ten thousand dollars per year. Twenty-five per cent of these were placed in created positions, that is, positions which had not previously existed; fifty-five per cent were placed in jobs which might have been filled from other sources.

The detailed story of the operation of the work will interest ministers who are constantly dealing with employment problems. It will also be of great help to individuals seeking to sell their services in a topsy-turvy world.

W. H. L.

Various Topics

How To Raise Money, by Lyman L. Pierce. Harper. 295 pages. \$3.00.

The author of this book is the president of Pierce and Hedrick, Inc. He has been associated in many of the great philanthropic campaigns for money in the past decade. In this volume he puts his philosophy and much first hand material on organization and methods for raising these funds. The book will not be of great value to the average minister as it deals with a different type of campaign than he faces except in the instance of building funds. Those who are interested in college endowment funds, hospital campaigns, denominational drives such as the Centenary Movement of the Methodist Episcopal Church South, will find first hand information here.

The minister reader will notice the omission of names which have counted in local church campaigns. The author does not seem to know of the work of McGarrah organization now associated with the Home Missions Council. He says nothing of the work of H. H. Patterson. But he will glean the picture of the necessity of proper organization and the right attitude in any financial effort.

This reviewer is glad to commend the volume as a most valuable source book to those who are interested in large campaigns. I believe that it will be recognized as such a work.

Ministers facing campaigns will do well to read the chapter on "Competent Di-

rection." It gives the ideals of the honorable director of financial campaigns and shows the minister that such work has become an honorable profession and is in no sense a "racket."
W. H. L.

Hymn Lore, by Calvin W. Laufer, D. D. Westminster Press. 205 pages. \$1.25.

No one could be better qualified to write a book to accompany "The Church School Hymnal for Youth" than Calvin W. Laufer, its editor and compiler, and to make this unsurpassed hymnal bring home into the thinking and worship experience of youth the beauty and power of the best hymns of the age for this particular group as well as for the entire church. There is a quiet beauty in the descriptions that makes one eager to sing the hymns and leads him to find in them an enrichment of both hymns and music which might otherwise be missed by the worshiper. A hymn otherwise new may almost instantly become beloved by the singers and is made to take a real place among those hymns which for years have gripped and held the devotional spirit of worshippers everywhere. In many cases these descriptions themselves are literary gems worthy to take their place in the essay literature of the age. The volume should become a cherished and effective part of the worship study as well as the worship program of every young people's group that really seeks the best in worship.

The author has performed a special service in the fine way that he weaves together the explanation, and even directions for singing, of the words and tunes. This would be possible only for one with the devotional spirit and extensive knowledge of hymns possessed by our author.

The variety in the selection of hymns and the differing modes of approach in their treatment add an especial attraction for the reader. Many of the hymns chosen are new, or comparatively so, yet they voice the religious thinking of youth today in a manner that many of the older hymns do not, since the latter embody often in their words theological doctrines and dogmas not understood by youth. One example of these new hymns is "Christ of the Upward Way."

This volume will undoubtedly quickly be recognized as the best book of its type yet produced and one which should be included in the library of every church school.

H. H. H.

Growing Up With Our Children, by W. H. Burger. Association Press. 73 pages.

This book is addressed to parents of teen age children who want to grow up with their children.

Believing that in order to get insight into the lives of children it is necessary to get accurate information as to why they behave as they do, the author distributed a questionnaire among some six hundred young people between the ages of fifteen and twenty. The responses to this questionnaire are published in the appendix and used in the text. But he says: "My main reliance in the preparation of the chapters which follow has not been the results obtained from the tests. I have depended mostly upon my own observation of young people and their parents and rather recently upon what my own children, as yet in the sub-teens, have been teaching me."

The topics dealt with by chapters are: Breaking Home Ties, Managing Sex,

Winning Recognition, Joining Groups, Growing Up in Religion, Getting Along in School, Choosing a Job.

The book is well done. It deals with the various phases of youth life with honesty and candor. It should be widely read by parents and teachers of children. It would provide an excellent text book for parents' classes. P. F. B.

Uncle John Vassar, The Apostle of Personal Evangelism, by Thomas E. Vassar, revised by Howard V. Miller and Edwin N. Hardy. American Tract Society. 190 pages. \$1.00.

This is the story of the life and remarkable success of the well known evangelist in the field of personal evangelism. Uncle John Vassar possessed the fervor and passion for evangelism that reminds us of the spirit of the apostolic church. The success of his methods demonstrates the place, power and need for personal evangelism in our day. He was employed in a brewery and not converted until twenty-eight years of age. For the next thirty-seven years until his death he gave himself to the limit of his remarkable strength and gifts to evangelistic service. The record of these years, abundantly illustrated, is given through the chapters of this book. P. F. B.

An Architect Muses, by William Roger Greeley. The Beacon Press. 98 pages. \$1.60.

An architect turns his mind inside out and presents it for public inspection. The result is creditable to the architect and the reader comes away with a better understanding of and appreciation for architecture. The part this noble art plays in the life of the man on the street rarely is appreciated. And yet, like the air we breathe, it is ever impinging upon and modifying our lives. "Architecture is creative, and what man creates, recreates man." Like the musician, the poet, the artist, the architect is releasing spiritual ideals upon the world. He has this advantage, viz., that his dream is fabricated in steel and stone and bombards the passer-by whether he will or no. This appeal to the eye, admittedly the most potent that can be made, invests architecture with a moral responsibility that calls not only for skill but for character as well. If all architects appreciate the significance and the opportunity of architecture evidenced in *An Architect Muses*, the profession will play an important role in further progress.

C. R. B.

Books are faithful repositories, which may be awhile neglected or forgotten, but when they are opened again, will again impart their instruction.

Jonson

Many books require no thought from those who read them, for a very simple reason;—they made no such demand upon those who wrote them. Those works, therefore, are the most valuable that set our thinking faculties in the fullest operation.

Colton

There is a kind of physiognomy in the titles of books no less than in the faces of men, by which a skillful observer will as well know what to expect from the one as the other.

Bu'ller

What You Don't Know

Is, popularly, supposed not to hurt you. As in the old saying "Where ignorance is bliss, 'tis folly to be wise." But when is ignorance really bliss? Or when is wisdom folly? You will enjoy this ringing message.

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The Gospel has many imitations, and the devil no doubt laughs in his sleeve at many of them—if he has any sleeve to laugh in. But the real Gospel is still the wonder of all time. You will enjoy this.

The Cost Mark of Salvation

This material world does not give something for nothing. Everything has a cost mark and price tag, from a button to a battleship. Salvation is free, but it is not cheap. Rich in suggestion and illustration.

The Truth About Future Punishment

Sincerity can be deceptive. The Hindoo measuring his length in the dust to the temples of the gods is sincere, but deluded. Some people sincerely believe there is no future punishment. Be sure to read this.

Prayer—A Force Or A Farce

Jesus had often watched the Pharisees in long robes making long prayers with long faces, and denounced these as a pious farce. But real prayer is the "night key" to heaven.

The Greatest Promise In The Bible

Plutarch tells of a man who busied himself trying to make a dead body stand up straight. He finally gave it up as a bad job, saying, "There is something lacking inside." The thing a dead man needs most is life, and this promise gives it.

The Seven Blunders of the World

We have all heard of the seven wonders of the ancient world, and the seven wonders of the modern world. But what are the seven blunders of the world? Webster defines a blunder as "a stupid mistake." These seven blunders will give one LOTS to think about.

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The Way to Heaven

We have all seen or played the game of pinning the tail on the donkey. Salvation to many is a slipshod game of pinning one's faith to anything but the Cross. A ringing Gospel message.

From Rags to Riches

When a man's soul is at stake, the Gospel of the shed Blood of Jesus Christ is his only hope. Any other message is a farce and a waste of time. Here is a sermon to make the angels happy and give the devil a nervous breakdown.

Cross-Eyed Christians


If the prophet Amos came to this modern world he would have something pointed to say on our lack of faith and zeal and some other things. Don't fail to read this.

When Jesus Said "Amen"

In these trying days facts are essential. You can get facts by asking the right person—if you can find the right person. The Lord Jesus Christ is the right Person, and He gives us the facts.

The Romance of Rubbish

The world today is paying dividends on what was formerly thrown away. But ever since the thief on the cross stepped into the crystal walls of paradise, the Gospel has been reclaiming lost men and making them fit companions for the angels of God in heaven. This message is alone worth the price of the book.

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Facing Church Financial Problems in 1933

(Continued from page 257)

the building itself, at lumber and brick yards, at stone quarries and iron mines, at factories whence come plumbing and glass and other materials, on the trucks and railroads which furnish transportation.

Such employment of workmen for immediate needs where feasible, is both a Christian duty and a public service. It encourages other legitimate investments. It hastens the return of prosperity. The money furnished passes through many hands. The improved equipment becomes at once available for worship or religious education or other religious objectives. To take advantage of low construction costs is good business economy.

"Is it not sinful to ask over-burdened people to contribute to building funds?" That is not implied. While those cannot give who do not have, and while every church in these days has many who cannot contribute, many churches do have those who, by self-denial, can give even out of reduced incomes in view of reduced living expenses. Others can and will gladly give out of capital, as Barnabas did when the apostolic church had need. Such gifts help to furnish wages for unemployed men, members of their churches and others, and thus do double duty.

Of course, churches must take into account their ability to meet increased operating costs. Every possible dollar should be secured before and during construction, and again before dedication, in order to reduce loans and carrying charges.

To give even a partial list of building projects recently dedicated or financed, or now under way, concerning which information has come to my desk, is impossible. A single page from a recent *New York State Bulletin* of the Church Building Campaigns Bureau notes these projects of five denominations.

Baptist. Plattsburg, R. H. Edwards, pastor. "Dedicated in February, 1932: outlay, over \$50,000. Collected, \$16,000 in cash within twelve months, on 30-month pledges totaling \$21,400, which, with insurance funds, largely covered cost . . . Happy that there has been practically no reduction of budget income."

Presbyterian. Auburn, Second, F. W. Gosnell, pastor. Building dedicated not long ago, "Outlay for parish building and improvements to auditorium totaled \$125,000. Raised, \$126,000 in October, 1930, on fifty-month basis, and collected \$77,000 in less than half of the period. Have other funds sufficient to cover entire cost, even if shrinkage in pledges should run to 10% or 15% because of depression."

Episcopal: Trinity, Geneva, S. H. Edsall, Rector. "Notable Gothic edifice destroyed by fire in March. Officers feared at first to undertake financial campaign, but finally, in May, 1932, launched campaign which yielded ultimate total of \$39,000 without pressure, with more to come. (\$7,500 cash in four months.) With \$169,000 insurance, this practically covers expense of restoration in view of low construction costs."

Methodist: Northport, W. Christy Craig, pastor. Dedicated October 16, 1932. Outlay, \$48,000. "Of \$43,000 raised on 50-month pledges in June, 1931, we collected \$22,000 in 16 months, or over 50% of the total in 32% of the pledge period."

Lutheran: Middle Village, Long Island, H. C. Wasmund, pastor. "Almost \$40,000 raised to date, on campaign launched in June, 1932. Went almost \$10,000 beyond our goal of \$30,000, largely because of thorough preparatory plans."

Bayylon (N. Y.): Mr. E. F. Newton, Treasurer, makes interesting report: "Raised organ and improvement fund of \$24,200 in May, 1931. Building has been rededicated. Pledges were to run 30 months. Have collected \$21,226, or 88% of pledged amount in 50% of the pledge period."

"Can cash be collected on building fund pledges secured at this time?" Above paragraphs help to answer. Scores of similar reports are available. A bulletin comes to my desk from the First Presbyterian Church of Austin, Texas, dated September 4, 1932, carrying an interesting report of payments on pledges. Condensed, it is as follows:

"There were 281 contributors to our S. S. Building Fund. Their pledges were made 16 months ago, on a 50-month basis. 13 pledges are already overpaid. 16 other pledges are paid in full. 35 others are paid in advance, while 46 others are paid up to date."

"What effect will a building fund have on our budgets for current expenses and benevolences?" That depends upon circumstances: whether the goal is reasonable, whether the method be high pressure, or a program of stewardship education and spiritual development. Where proper care is exercised, many pastors will report as does the Rev. W. R. Minter, pastor of the Austin, Texas, church mentioned above. Under date of November 13, 1932, Dr. Minter says in part:

"As pastor, I am very grateful for the results, considering unprecedented financial conditions. I am grateful that 45% (approximately \$16,000) has been paid on our pledges in 36% of the period. I am further grateful for a glad and wholesome spiritual aftermath which cannot be expressed in

words or figures. Again, I am grateful that, so far as I can see, these building fund contributions have not diminished our regular contributions for benevolences and current expenses."

Other Recent Financial Victories

"Have you any illustrations of recent building fund campaign successes in scattered areas?" The following reports from various denominations and states will be suggestive:

Illinois: University Christian Church, Champaign, Rev. Stephen E. Fisher, D. D., pastor. "Our financial campaign in April, 1932, yielded \$75,300. This exceeded expectations by 50% to 100%. The entire church rejoices because of the victory achieved, being spiritually deepened by the preparatory campaign and their sacrifices."

Virginia: Methodist Episcopal South, Clarendon, Rev. J. H. Pearson, pastor: "Campaign yielded over \$25,000. Our people derived great spiritual benefits from the campaign, including the preliminary program of spiritual activities and stewardship education."

Maryland: German United Evangelical, Baltimore, Rev. F. W. Schaefer, pastor: "Over \$40,000 raised for our improvement program, and cash is coming in well considering conditions."

Detroit, Mich.: "In 1931, we undertook to raise a parish-building fund. The results were not large, and collections were not the best because of unemployment. Yet we decided in September, 1932, to go as far with our three-story building as our resources would permit. Our officers promised employment would be given so far as possible to members of our congregation; and that they would stop with the basement, including the needed new furnace, involving an expenditure of \$10,000, unless cash receipts justified. As ground was broken, as our people came better to understand the values of the employment and our need of the building, we are now completing the first floor, with hopefulness for greater progress."

We could multiply instances to show that it is possible for many churches, even in the period of depression, to meet and solve their financial difficulties. Some of the most interesting instances will be subject of the second article which will appear in the March issue of this publication.

For of the soul the body form doth take,
For soul is form, and doth the body make.

Spenser

Learning is more profound
When in few solid authors't may be found;
A few good books, digested well do feed
The mind; much cloyes, and doth ill humors breed.

Robert Heath

Folding Bank For Lenten Gifts

HERE is a new idea in Lenten banks which will interest churches.

Devices for systematic saving during the Lenten season have always produced results. Many church leaders

look to some such plan for substantial savings during these trying days. One of the most effective plans has been the simple container or bank.

Mr. Carroll T. Good of

Ernst Kaufmann, Inc., New York City, is credited with creating an improvement in the cardboard bank which will multiply its convenience by many times. He has devised one which can be mailed out to the members of the group flat, yet when folded it has strength and permanency. When the bank has been folded for use it measures 2x2x2½ inches.

No paste or glue are used in building the bank. Sufficient instructions for user accompany each box. The maker will be very glad to send you a sample upon request.



Folding Bank Assembled

Ideas Which Produce

By Alfred L. Murray, Lansdale, Pa.

A NEW ENGLAND Baptist Church has more members in its Cradle Roll than it has in any other department of the church school. When a child is born in the community the cradle roll superintendent goes to the home and presents the mother with a booklet, such as mothers buy, to record all about the tot's discoveries and developments.

A church soloist has a "brief case" Victrola. When she is asked to sing somewhere, she takes the victrola with her, winds it up, puts on the proper record to accompany her, turns on her invisible accompanist and sings to the music of the record. This device is especially helpful in rural territories where piano and pianists are scarce.

A Seth Parker prayer meeting was made realistic when a young man borrowed a microphone from an auctioneer and hooked it up to a radio. The microphone was used in the basement and the radio in the church chapel. At the proper time the radio was turned on and all joined with the fanciful Seth in the hymn singing and prayer.

Lincoln's Birthday was celebrated in a certain church by Lincoln dollar bills. Dollar bills with the picture of Lincoln on them were brought in by all members at a special Lincoln Sunday service. This money was used in "freeing the church from the slavery of debt." This church anticipates the celebration of Washington's Birthday in a similar way.

A small church wanted to raise some money and incidentally prepare a church membership roll for the pastor. Members were asked to write their names on a bed spread. The names were then embroidered on the spread over the writers' handwriting, at a cost of ten cents per name, i.e., twenty or thirty cents per person. The bed spread was then presented to the pastor.

Several churches, the numbers are increasing, instead of giving blindly to missions, select a young person in the church and assist in the education of that young person. Then ask the denominational board to send the one in question to the foreign field. The church supports the missionary through the denominational headquarters. The missionary giving is increased and the church is still cooperating with their denomination.

A Young People's Society has organized a good cheer group among its members. Once a month members of the society meet at the church in the early afternoon. After a brief prayer service, they start out to call on sick and shut-in members of the church. Arrangements are made with the ones to be visited, then the cheer group comes not as a surprise. They conduct a brief service of cheer in the home and speed on their way to call on others.

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• THE EDITORIAL PAGE •

Keeping the Pictures Clean

"WHY do they make such pictures?"

This is the comment of Mrs. Jack citizen to her husband as they sit in the community picture theater. With them are Betty and Harold. The picture on the screen is entirely unsuited to the ages of the children. The parents sit and groan and hope that the boy and girl are too young to really know what it is all about.

Afterward it becomes a matter of comment in the home. Perhaps the preacher says something from the pulpit which again brings up the matter. All are agreed that something should be done about the pictures. But very few, especially in our Protestant churches, know just what is being done to give leadership to the type of pictures which healthy minded folk can endorse.

Some weeks ago while in New York I accepted an invitation from Carl E. Milliken, secretary of the Motion Picture Producers and Distributors of America, Inc., to witness a preview of a forthcoming feature, *Air Mail*. The showing was made in a small projection room on Fifth Avenue. Some twenty-five or thirty people were there to see the film. Each of these represented some specific group which had asked the privilege of seeing forthcoming motion pictures in order that they might make an appraisal there for their constituents before the pictures were shown the general public.

The Motion Picture Producers under the guidance of Will H. Hays has always encouraged this type of cooperation. Mr. Milliken tells me that, at present, there are official previewing groups from the following religious and civic organizations.

American Library Association
Boy Scouts of America
California Congress of Parents and Teachers
Daughters of the American Revolution
Federated Church Brotherhoods of California
General Federation of Women's Clubs
International Federation of Catholic Alumnae

Los Angeles Branch, American Association of University Women
National Council of Jewish Women
National Council of Teachers of English
National Society of New England Women
Young Men's Christian Association

Having previewed the picture the delegation then submits a report to the parent organization. From these reports lists of pictures are prepared which go to their constituents. As I write I have before me such lists which have been issued by the International Federation of Catholic Alumni, General Federation of Women's Clubs, The Women's University Club of Los Angeles and the Young Men's Christian Association. Unquestionably the members of the various organizations react to the recommendations as published. In many instances there are contacts with local picture houses through which the members are able to secure the booking of the pictures desired. Though the purpose of these previewing groups is to serve their own organizations through the recommendations there have been several instances in which pictures have been actually edited by the suggestions received from the groups.

Protestants generally will be interested in a renewed interest in motion pictures on the part of the Commission of the Church and Social Service of the Federal Council of Churches. Readers will have noticed that the Young Men's Christian Association is the only Protestant religious group to be included in the above list of previewers. Our information is, however, that there is a very definite program being proposed which will find the Federal Council, under the leadership of its Commission on the Church and Social Service seeking to guide the Protestant bodies in some kind of motion picture control. It may lead to local organizations in which the committees will cooperate with the local show houses; it may lead to previewing groups such as those mentioned in this article.

We believe that such signs of activity are healthy. Protestant churches need this leadership and we have no doubt that Mr. Hay's organization will welcome the cooperation.

Two People In The Upper Room

A Communion Meditation

By *Finley Keech, First Baptist Church,
Rahway, New Jersey*

He went and hanged himself.
Matt. 27: 5.

*. . . . the same day there were added
unto them about three thousand souls.*

Acts 2: 41.

I.

THESE two texts present the climax of two widely different experiences. One tersely comments in one sentence on a midnight scene; the other speaks at length of the morning one of the great sermons of history was preached. One covers up the deed with darkness; the other illumines words with light from above. One is the story of taking life; the other of imparting new life to others. One means defeat; the other victory. One pictures despair; the other hope. One reports the fate of Judas the night Jesus was crucified: "He . . . went and hanged himself." The other reports the results of Peter's message at Pentecost: "there were added three thousand souls." What more of a contrast can one imagine than these two events that took place in Jerusalem within a few months of each other? And each the experience of a disciple of Jesus!

Yet, no matter how far apart Judas and Peter may be in their later living, the strange thing is that the paths by which they arrived at such divergent experiences led through the same place—the upper room! Both Judas and Peter were present when the Last Supper began. Both had felt the warmth of Jesus' love during three years of fellowship. Both had witnessed his wonderful works, lives changed, hearts lifted. Both had heard the prophetic note of his ministry, the promised death and resurrection and eternal living. Both had felt the sting of His rebuke at different times, and saw the marvelous patience when they were slow to understand Him. Both saw the flashing of his eye in the presence of sin, and the look of forgiveness in the presence of the sinner. Both, I think, were more or less impetuous men, eager and quick to act. They were alike in being alert, observant, keen and shrewd. Both had tempers of their own, and were somewhat egotistical. Both were present for that tenderest experience of all fellowship—when Jesus gathered with his disciples for what he felt was to be his last meal with them and to keep that

feast which is dearest to all Jews—the Passover. Yet how utterly opposite these two texts record their experiences within the next few months.

From the citadel of our satisfied perusal of these experiences, we look back over twenty centuries and inevitably our pity and pride pour out. "O Judas, how could you perpetrate such a deed? What possessed you that you could sell the sacredness of a kiss of friendship for any price—let alone one so cheap? Why didn't you go back and beg his forgiveness? You saw how he bestowed it upon others. His love was always so ready—and you knew it. Why blast such friendship as you had known? Why take such a way out? Why? O Judas Why? Why?"

We become encouraged and more hopeful as we turn to the other experience. "O Peter, give us the secret of your mighty power to sway the hearts of men! How do you influence such multitudes? If I could do that, I think even such a one as I could become enthusiastic concerning the kingdom. From whence comes the courage to change from the vacillation of denial to the power of an evangelist? Tell me how your wavering faith regained its feet. Tell me how your impetuous nature calmed itself into winning words. Tell me, Peter. Then, mayhap, we can have another Pentecost in this swift-moving twentieth century when hearts are hungry for "they know not what."

Howbeit, the very while we are asking the question, little do we realize that every potentiality for disgrace that Judas held in the upper room, we hold! Every possibility for spiritual power that Peter possessed that day in the upper room, we possess today!

II.

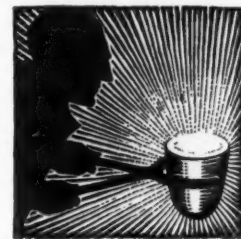
For, after all, it was a matter of attitude with these two people in the upper room who differed so widely in their after-experiences. It was the difference with which men react towards an ideal. It was the timeless question of Pilate: "What, then, shall I do with Jesus?" As with Judas and Peter, it is upon our attitude toward Him that we rise or fall. It is our attitude towards Christ that controls our thoughts and motivates our actions.

Here were these two people in the upper room. One followed Christ, but ex-

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pected Christ's ideas of the kingdom to conform to his own. When they did not—he was so resentful and overcome with chagrin that it bewildered him. This "king" would not listen to reason. And it led Judas to the embarrassment of the betrayal. He would end it all! On this same basis, how many people have blown out their brains during the past few months! Their own particular conceptions did not turn out—business went bad, speculations failed, standards of living had to be curtailed, fortunes were swept away. And they could not stand the embarrassment. Why not end it all?

On the other hand, Peter followed Christ and gradually allowed Christ's conceptions to permeate his own thinking. True, it took rebuke, rebuff, even denial and bitter tears of repentance—but gradually it dawned upon poor Peter's consciousness that Jesus' idea was better. He allowed Christ to permeate his whole life until it became radiant with power.

Here were these two people in the upper room. Doubtless both of them had more or less thought of the kingdom as material, with its throne and king and earthly domain and autocratic power. One of them, when this conception vanished, had nothing else to lean back upon—and went out and hanged himself. The other, when this part of the picture faded, leaned back upon the ideals of Christ that had filled his soul—and they fired him with a zeal and courage that shook the world and from which men have never recovered.

Here were these two people in the upper room. One had responded to the spiritual challenges of life presented in the person of Jesus of Nazareth. The other had not. Peter rose to new heights of grace with each fresh rebuff for his own conceptions; Judas only sulked the more. Peter strove to appropriate the ideals of Jesus as his own; Judas sought to justify his own only. Both fell down; one wallowed through slime to outer darkness, while the other got up and walked through light to life.

Both these men were present at the table in the upper room. All men are welcome there—the Judases, the Peters, the Thomases, the Johns, the Nathaniels, the Matthews! All men are welcome there. But in general there are two kinds of people present—those who respond to the spiritual challenges of life in Jesus of Nazareth, and those who do not. What we need to remember is that every potentiality for disgrace that Judas held in the upper room, we hold—expecting Christ to conform to our particular conceptions; having nothing to lean upon when the materialistic conceptions are swept away; failure to respond to the spiritual challenges of

Jesus! What we need to remember is that every possibility for spiritual power that Peter possessed that day, we possess—allowing Christ's ideals to permeate all our thinking and acting; leaning upon the inner realities for our strength; alertness to respond to the challenges that confront us for good in our day and generation!

III.

This "upper room" experience is an intersection of life's highways. It is where all the roads of life come close to each other, cross, and branch out again. We come from all our various walks of life with varying degrees of sinfulness and saintliness. We sit together about the table as His guests. We can go out from this place to the darkness of a midnight experience; or the glory of the morning light.

It all depends upon the purposes with which we came; the hearts we possess; how susceptible we are to the spiritual challenges that face us every day. It all depends upon our attitude toward Jesus of Nazareth.

A few miles below our city is one of those baffling affairs for a motorist—a "clover leaf intersection." Take one road and it leads you to the confines of the State prison at Trenton. Take the other and it leads you to the freedom of the seashore, with all that that breathes into a human soul. So it is with this experience at the table. There are pathways leading out from this experience that can lead us in years to come, figuratively and literally speaking, to go out and "hang" ourselves at a midnight hour. Or we can go out on pathways that will convince all whom we touch that we have walked with Him who is "the Way, the Truth and the Life."

Help me, Father, to choose the good—
Not the fancies that I would!

Help me choose the upward way
That leads men out to light of day.

Help me do and say and be
Such as bring men, Christ, to Thee!

HOW TO BE RICH

If you want to be needy
Hoard
If you want to be poor
Grasp
If you want abundance
Scatter
If you want to be rich
Give.

Concerning Lotteries

ONCE in a while we hear of a church which permits raffles and lotteries as a method of church finance. The following letter sent by an assistant attorney general of the United States to the various fraternal organizations will be of interest to ministers. Oftentimes the preacher needs to be fortified with some argument such as the one offered here to curb an over enthusiastic layman or laywoman who is seeking to find easy money for the church.

To All Fraternal Organizations:

It has come to the attention of the Department of Justice that lottery schemes are being promoted among fraternal organizations by persons making a business thereof, as a means of raising revenue, increasing membership, etc.; and that, in this connection, it has become a common practice to distribute books of numbered tickets, which tickets purport to entitle the purchasers to attend some entertainment and to receive, if such purchaser happens to obtain a winning number, a cash prize.

In many instances, separate tickets are sold to admit the purchaser to an entertainment and he is presented with a lottery ticket without additional payment for the latter. In other instances the lottery tickets are retained by the person selling the entertainment tickets, as a compensation for the sale thereof.

The Criminal statutes of the United States that pertain to lotteries are as follows:

Section 237, Criminal Code:

"Whoever shall bring or cause to be brought into the United States or any place subject to the jurisdiction thereof, from any foreign country, for the purpose of disposing of the same, any paper, certificate, or instrument purporting to be or to represent a ticket, chance, share, or interest in or dependent upon the event of a lottery, gift enterprise, or similar scheme, offering prizes dependent in whole or in part upon lot or chance, or any advertisement of, or list of the prizes drawn or awarded by means of, any such lottery, gift enterprise, or similar scheme; or shall therein knowingly deposit or cause to be deposited with any express company or other common carrier for carriage, or shall carry, from one State, Territory, or District of the United States, or place noncontiguous to but subject to the jurisdiction thereof, to any other State, Territory, or District of the United States, or place noncontiguous to but subject to the jurisdiction thereof, or from any place in or subject to the jurisdiction of the United States through a foreign country to any place in or subject to the jurisdiction thereof, or from any place in or subject to the jurisdiction of the United States to a foreign country, any paper, certificate, or instrument purporting to be or to represent a ticket, chance, share, or interest in or dependent upon, the event of any such lottery, gift, enterprise, or similar scheme, or any advertisement of, or list of the prizes drawn or awarded by means of, any such lottery, gift enter-

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prise, or similar scheme, or shall knowingly take or receive, or cause to be taken or received, any such paper, certificate, instrument, advertisement, or list so brought, deposited, or transported, shall, for the first offense, be fined not more than \$1,000, or imprisoned not more than two years, or both; and for any subsequent offense shall be imprisoned not more than two years.

Section 213, Criminal Code

"No letter, package, postal card, or circular concerning any lottery, gift enterprise, or similar scheme offering prizes dependent in whole or in part upon lot or chance; and no lottery ticket or part thereof, or paper, certificate or instrument purporting to be or to represent a ticket, a chance, share, or interest in or dependent upon the event of a lottery, gift enterprise, or similar scheme offering prizes dependent in whole or in part upon lot or chance; and no check, draft bill, money, postal note or money order, for the purchase of any ticket or part thereof, or of any share or chance in any such lottery, gift enterprise, or scheme; and no newspaper, circular, pamphlet, or publication of any kind containing any advertisement of any lottery, gift enterprise, or scheme of any kind offering prizes dependent in whole or in part upon lot or chance, or containing any list of the prizes drawn or awarded by means of any such lottery, gift enterprise, or scheme, whenever said list contains any part or all such prizes, shall be deposited in or carried by the mails of the United States, or be delivered by any postmaster or letter carrier. Whoever shall knowingly deposit or cause to be deposited, or shall knowingly send or cause to be sent,

anything to be conveyed or delivered by mail in violation of the provisions of this section or shall knowingly deliver or cause to be delivered by mail anything herein forbidden to be carried by mail, shall be fined not more than \$1,000, or imprisoned not more than two years, or both; and for any subsequent offense shall be imprisoned not more than five years. Any person violating any provision of this section may be tried and punished either in the district in which the unlawful matter or publication was mailed, or to which it was carried by mail for delivery according to the direction thereon, or in which it was caused to be delivered by mail to the person to whom it was addressed.

Doubtless many officers of fraternal organizations wrongly assume or are deliberately deceived by promoters to believe that these schemes do not violate the law. The subterfuge of including a ticket to an entertainment does not change the criminal aspect of the matter, and the Department of Justice consequently considers it proper to warn officers of fraternal organizations who might otherwise be misled or deceived, by calling to their attention the criminal statutes involved.

NUGENT DODDS,
Assistant Attorney General.

HIS MANSION

He dropped a nickel in the plate,
Then meekly raised his eyes,
Glad the weekly rent was paid,
For a mansion in the skies.

The Man God Forgot

A Story of the Depression and Religious Faith

By H. L. Williams

(All Rights Reserved)

ONE ton, noisy truck ran down Maple Avenue and turned onto Main Street. After it had turned the corner Jerry Macauley ventured from the tobacco store where he had been loafing. Through the window he had plainly seen his lathe in the body of the truck. He had saved for months to buy that lathe. But it had been a dandy and was worth it. Of course, he could not see his other tools, but he knew that they were scattered about the box of the truck. He hated to think that he was parting with the brace of blue steel chisels which his father had given him. They had cost originally eighteen dollars. He would receive one-fifty for them.

Had he looked in the dining room window as he walked by his house to the shop he would have seen Mabel, his wife, putting the thirty dollars, entire proceeds of the sale, in her purse. But he was not thinking of Mabel nor the money. She had arranged the entire details of the sale. She had bartered his tools of wood and steel, but insisted on keeping the overstuffed leather rocker which took up most of the bay window in the dining room.

Of course they needed the money. When one has not worked for months he will do most anything to get a dollar or two. Jerry would have gladly offered his heart or blood to any institution desiring them for a reasonable amount of cash. But to sell the tools, that was another matter. Mabel had never been able to understand his point of view in that respect. Of course she had her own conception of things. And she needed the cash.

From the beginning of their married life Mabel had never been able to understand his passion for his work. Jerry had taken the wooden cross and hung it on the wall of their bedroom. That had seemed the proper place for it. But they had been married but a week when he found it in the rubbish box. In its place there had been hung a picture in red and brown of a man and woman in a sport roadster. He had taken the cross then to his shop. He hung it on



The Cross Became His Inspiration

a nail. After all that was the place for it. It was more than a workshop. It was a place for worship. Why shouldn't the cross hang there?

That cross had marked the great epoch in the life of this man a half dozen years before. He had been working on the new church. With two other trusty wood carvers he was cutting and building the fittings for the chancel. One day it was rumored that the Bishop of the diocese would be visiting the construction work. Jerry applied himself carefully to his job that the bishop might see him at his best. He was carving the panel which would go on the pulpit. A piece of wood fell from above and struck his hand. The result was a jagged cut in the cross. He laid the piece of wood aside and asked for another. It was not until then that he was aware that the Bishop had been near and had seen the whole episode.

The good man came to Jerry.

"I like your work," he said. "I noticed that you were unwilling that the defective cross should go on the altar. It reminds me of the legend they tell of the Cathedral of Rheims. It seems that God sent an angel to examine the construction and to see if the laborers

were worthy of their hire. One by one he asked them questions as he went about his task. One man, when asked what he was doing there, said that he was earning five francs per day. A second replied to the question that he was trying to follow the blue print. When the question was put to a third his eyes brightened as he replied, 'I am building a temple to God.'

"You remind me of that third man," said the Bishop. "I trust that you will ever keep that ideal before you. Whether you are working on a cathedral or a home remember that the man who does his best is building a temple for God. You do your best for God and God will always do his best for you."

That afternoon after the work was finished Jerry slipped back into the church and picked up the defective cross. He carried it to his home. He knew that as long as he had it near him he could not forget the words of the bishop. He had never told Mabel this story. Somehow he felt sure that she could not understand.

But then why should she? A job to Mabel meant just so much money each week. That money would pay the grocer, the butcher, the clothing merchant, tickets for three matinees at the picture show and six ice cream sodas. A job meant to her just what it meant to her mother before her. It could be translated into just one thing. That was money.

Because she could not understand Jerry had never told her the secret of his craftsmanship. He never had any trouble securing or holding a job. There had been one time, to be sure, when he had a little trouble with the foreman. They had had some words late in the afternoon. The foreman threatened to see that Jerry was fired. That night he worked in his shop. He saw the cross which was on the wall. Then it dawned on him that as long as he stood by God God would stand by him. He would not lose the job. Something would intervene. The next morning he went to work. The foreman was missing. He had gotten into a fight the night before

Does God promise employment, health, freedom from worry, and material prosperity to those who put their trust in him? Jerry Macauley thought so but was disillusioned. Read his thrilling experience in this fascinating story.

and was not able to work. He never came back to the job. A new man took his place. Jerry kept his counsel to himself. But he knew why the foreman had not been able to work. God had remembered his part of the contract.

Then there had been the time when he lost his pay envelope. Mabel had been angry that night. "Shiftless do-nothing," she had shouted at him. He went to the shop for comfort. He sat by the bench and looked at the cross on the wall. He walked over to it, took it down, and gave it a new coat of shellac. He had not noticed his little son come in.

"Why do you always look at the cross, Daddy?" asked the little boy.

"It is because it makes me remember God," Jerry told him, realizing that the four year old child could not understand and so give away the secret. "I may be just a mechanic in some places but when I look at that cross I know that I am a partner with God. I remember that I am a man."

At no time did the feeling of assurance become so strong as in the first months of the depression. New construction was delayed. Buildings under construction were stopped because of lack of funds. Good mechanics were laid off and forced to be idle. Workingmen crowded union headquarters every day. Friends of Jerry's borrowed money from him and told their hard luck stories. But the depression did not touch him. He seemed to live a charmed life. He could have told others the secret but they would not understand. Once he did start to tell Mabel. But she shut him up in a hurry.

"Don't brag, Big Boy," she said. "You will be walking the streets some day yourself."

But Jerry went to the shop, looked at the cross, and knew that he would never be without work.

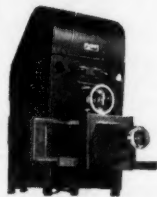
But one day when he was working on the new court house the foreman's whistle called the men together.

"I am sorry to report," he said, "that orders from the commissioners are that all work shall stop until the next budget is made."

That meant a lay-off, but it was not a serious one. The following Monday he was working on the new hotel. Woodwork there was limited and at the end of three weeks he was again without employment. This time the vacation was longer. He had a chance to visit with men who had been without work for months. But after ten days he secured work with a gang putting up a new barn on a nearby farm. But that work lasted but five days.

Then tragedy broke loose. It seemed that there was absolutely no work to be secured. He went from house to house soliciting repair work. He carried odd

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jobs back to his shop and returned them to the owners. Mabel was constantly reminding him that they must eat somehow. It was up to him to find employment.

It is all right to talk employment but when one has worn his feet raw tramping the city streets he is not in a mood to listen peacefully. Things went from bad to worse. There was no work. At home there was no peace. And then Mabel suggested that he find a buyer for his tools.

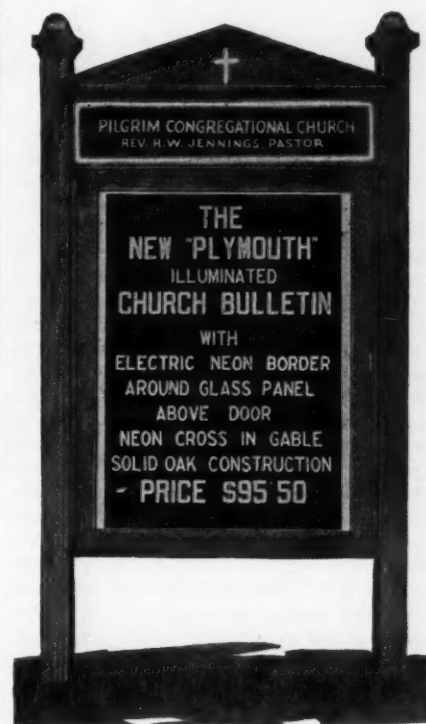
That had cut deep but he had no defense. He had failed as a husband and a father. It was like selling his very soul. But when she told him that she had a buyer for thirty dollars he was so low in spirit that he could not even make an audible protest.

Then came the day when the tools were to be removed. He had gone to the nearby tobacco store to wait. He had seen the truck back into his yard. Every sound which came from the shop told him of the operation that was taking place. He wished he had hidden that knife he had received from his mother. But it was too late now. Besides he would be unable to explain the matter to Mabel.

He heard the truck leave, saw it turn

(Now turn to Page 286)

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When I am in the consciousness of God,
My fellowmen are not far-off and forgotten,
But close and strangely dear.
Those whom I love
Have a mystic value.
They shine, as if a light were glowing within them.
Even those who frown on me
And love me not
Seem part of the great scheme of good.
(Or else they seem like stray bumble-bees
Buzzing at a window,
Headed the wrong way, yet seeking the light.)

—Walter Rauschenbusch.

was found dead on the field, a letter from Abraham Lincoln, a letter of forgiveness and friendship. Roswell McIntyre had kept his promise. He had gone through to the end.

James Gordon Gilkey in *Meeting the Challenge of Modern Doubt*; The Macmillan Company.

Lincoln's Laughter

In a recent biography of Lincoln this significant incident is recorded. "One day during the most crucial period of the Civil War Lincoln called a cabinet meeting, and announced that business of the utmost importance would be considered. When his advisers gathered he entered the room and glanced swiftly at the circle of anxious faces. Then he quietly picked up a book by Artemus Ward and began to read aloud one of its most uproarious chapters. By the time he had finished the chapter the indignation of the cabinet members was painfully apparent. What did Lincoln mean by bringing busy men there to hear a funny story? Finally Lincoln laid the book down and sighed deeply. 'Gentlemen,' he said, 'why don't you laugh? With the fearful strain that is on me night and day I should die if I did not laugh occasionally. You need this medicine as much as I.' Then he turned to his tall hat on the table, and drew from it what Secretary Stanton later described as 'a little white paper.' It was the first draft of the Emancipation Proclamation."

James Gordon Gilkey in *Managing One's Self*; Macmillan Company.

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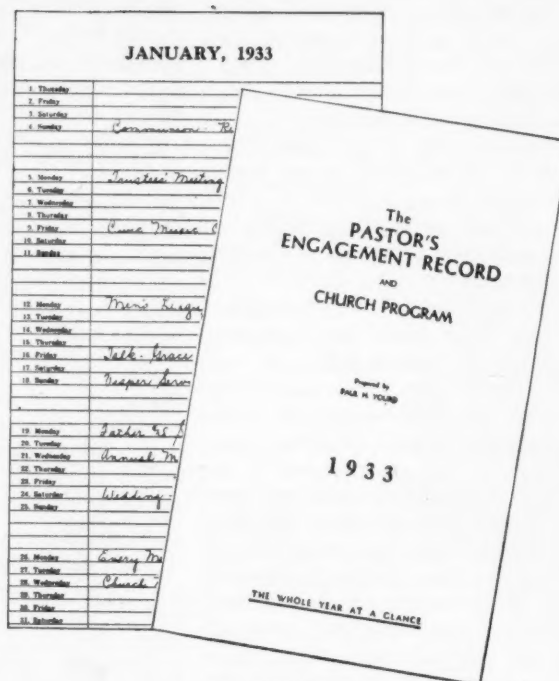
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Our Appreciations

Do you remember the scene, in James Lane Allen's old-fashioned but still beautiful and famous novel, "The Choir Invisible," between the old minister and the young school-master? Forever memorable is the speech of the minister as he taught the lesson of the pity which moves the heart to love. "You remember," he said, "the woman who broke the alabaster box for the feet of the Savior while He was living—the most beautiful of all appreciations? And you know what we do? Let our fellow-beings carry their crosses to their Calvaries, and after each has suffered his agony and entered his peace, we go to Him and break our alabaster box above his stiff cold feet. I have always hoped that my religion might enable me to break my alabaster box for the living who alone can need it—and who always do need it." It is this which we are learning to do today—to break our alabaster box of sympathy for those who "need it." And the occasion of this "most beautiful of all appreciations" is the bad times in which we live.

John Haynes Holmes in Sermon, *The Good In Bad Times*; The Community Church.

The Grace of Appreciation

Few gifts are more helpful than the gift of appreciation. It is like rain on the mown grass, or sunshine falling on the flowers. When one of our Scots ministers died, a very beautiful thing was said of him. It was said that there was no one left to appreciate the little triumphs of little men. Mrs. Oliphant, too, in her *Life of Edward Irving*, tells us that not a little of his influence sprang from the possession of this grace. "He addressed ordinary individuals as if they were heroes and princes; made poor astonished women in tiny London apartments feel themselves ladies in the light of his courtesy; and unconsciously elevated every man he talked with into the ideal man he ought to have been." A recent essayist has divided people into minus and plus people. The minus people are those who leave us poorer, and the plus those who leave us richer. Among the latter, in the common ways of life, where there is little applause and many a weary hour, are those who have appreciating grace. It helps folks wonderfully when things are difficult to know that somebody appreciates.

George H. Morrison in *The Gateways of the Stars*; Doubleday, Doran & Company.

Finding Heaven

A certain man, as the story goes, did not believe in Heaven. Often he had argued with the preacher on this point. Finally the minister suggested that the skeptic carry a supply of food to a particular family in desperate want. The man acted on the idea.

After a few days the minister came upon the man again. He asked the critic as usual, "Do you believe in Heaven?"

"Yes, sir," replied the man, "I have been there."

Heaven usually is found in experiences of sincere human service. Questions that argument cannot quell tend to disappear in the spirit of loving helpfulness. Hearing is not enough. Even faith without works is dead. As Tennyson said, "I myself must mix with action lest I wither with despair." And there is no action more native to our

best impulses; no self-expression more uplifting than that of doing good for the suffering. Call it instinct, the outcropping of the parental interest, or some other trait; but the fact itself remains: one human being likes to help another.

Percy Elliott Lindley in *Human Nature and the Church*; The Macmillan Company.

"I Want My Heavenly Father"

When Rudyard Kipling was lying at the point of death many years ago in a New York hospital and all hope of recovery seemed to be gone a nurse bent over and asked him if he wanted anything. "Yes," he whispered, "I want my heavenly Father." There in that spontaneous expression is revealed the simple, natural mind of the little child breaking in and exhibiting itself. Whenever we come back to the native surge of our truest self we discover that we want our Father.

Rufus M. Jones in *A Preface to Christian Faith In a New Age*; The Macmillan Company.

Things or Faces?

There are business men who see only things—sales-resistance, charts, profits; there are other business men who see faces—the faces of those who work for them, and the faces of those who have no work. There are statesmen who see only things—battleships, voting-booths, newspaper-headlines; and there are other statesmen who see faces—faces of the poor, faces of little children, and myriad faces slain in war. There are would-be preachers who see only things—church buildings, card-indices, year-book figures; and there are other preachers, ordained by a tenderness beyond the hand of man, who see faces—faces wistful and sin-scarred, lonely and brave. Jesus saw nothing on earth but faces; nothing in heaven but faces; nothing in hell but faces. Always He swung the conversation back to the human. If men discussed the prospect of harvest, He would say: "See the fields of faces white already unto harvest." If men were absorbed in the little quest for things, He summoned them to a nobler crusade: "Come ye after Me, and I will make you fishers of men." He lays His hands on all our institutions—the church, the factory, the prison, and the school—and asks: "What is its human issue?"

George A. Buttrick in *Jesus Came Preaching*; Charles Scribners' Sons.

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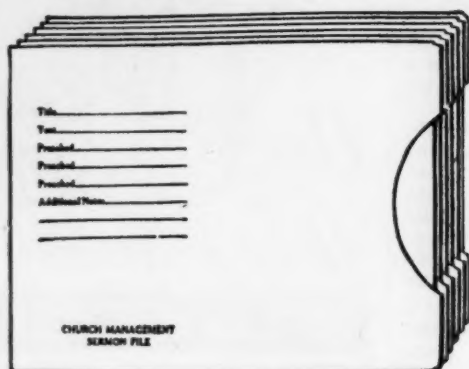
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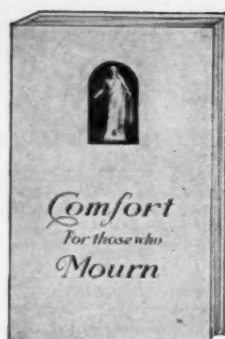
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The Man God Forgot

(Continued from Page 283)

the corner. He noticed that they had not taken his bench. He wondered why. He remembered that in the drawer of that desk there was a revolver. That gave him the answer. It had been left there for him.

"So back to the shop he went. It was an empty soulless place. He closed the door and climbed upon the bench to think. But there was nothing to think about. He reached with his foot and caught the drawer. It yielded. Inside he saw the shining pistol. Then he heard the rattling of the latch on the door. Kicking the drawer closed again he turned and faced his son, Jerry, junior.

The lad's face was hot and sweaty. In his hands he carried the cross which had hung on the wall of the shop. It had been weeks since Jerry had thought of it. The lad handed it to his father.

"Put it back on the wall, Daddy," he said. "They carried it away but it fell off the truck. Put it back on the wall so that you will think of God and remember that you are a man."

Suddenly a new light came to Jerry Macauley. He saw things plainly. The big job that he had was building a temple to God. God had not promised to always give him employment. He had agreed to make him so big a man that he could rise above any material disappointments which might come. The temple he was building was himself.

Jerry now saw it all. He kicked the drawer containing the gun so that it closed. Then taking the little boy by the hand he stepped out in the sunlight to face life with a new courage.

He was building a temple to the glory of God.

— This is some fellow,

Who having been prais'd for bluntness,
doth affect

A saucy roughness, and constrains the
garb,
Quite from his nature: he can't flatter,
he!

An honest mind and plain,—he must
speak truth!

And they will take it so; if not he's plain.
These kind of knaves I know, which in
this plainness

Harbor more craft, and far corrupter
ends,

Than twenty silly, ducking observants,
That stretch their duty nicely.

Shakespeare

...

Books are a part of man's prerogative
In formal ink, they thought and voices
hold,

That we to them our solitude may give,
And make time present travel that of
old,

Our life fame pieceth longer at the end,
And books it farther backward doth extend.

Sir Thomas Overbury

Peter Kelly's Gold

Story Sermon for Boys and Girls

LOTS of people in the West of Ireland believe in fairies, and Peter Kelly was one of them. But whatever else he believed in, Peter did not believe in work. He was a big, strong, bone-lazy, good-for-nothing fellow, and his cottage, his land and his pigs were the most neglected in the whole neighborhood. Which was not to be wondered at, for in the winter Peter sat and dreamed all day by the peat fire and in the summer he lay about in the sun and dreamed some more.

And all his dreams were about the treasure—a big crock of gold which he had always understood had been buried somewhere in the neighborhood of the cottage. Peter and his wife Molly did nothing but talk of the handsome clothes they would buy for themselves and the children if ever they came upon the treasure—silks, and satins and glittering diamonds, and a pair of fine horses, and then what a treat it would be to eat plenty of food every day instead of going hungry.

One day a party of Fairy Men dancing through the gorse bushes came upon Peter dozing in the warm spring sunshine, and before they could all get safely away, he had grabbed one of them by the middle in his coarse finger and thumb.

The poor Little Man wriggled and wriggled till his red cap fell off, but Peter held on to him.

"I'll keep ye in a mouse-trap to amuse the children," he said, and the Fairy Man grew pale with fright.

"No, I won't then; I've changed me mind, and I'll keep ye in the sty along o' the pigs.

The Fairy Man nearly fainted with terror.

"But I'll let ye go on one condition.

"Yes, yes, I'll promise anything," panted the Fairy Man.

"If you tell me where the crock of gold is hidden I'll let you go."

"That's very easy," replied the Fairy Man. "You have only to get a spade and dig in your own field and you'll find the buried treasure."

"Just whereabouts in the field is it?" asked lazy Peter.

"That I can't tell you," answered the Fairy Man, "but it is there sure enough, buried two spades deep in the soil. Now let me go, will you. Ouch!"

"Go then, ye little spalpeen," yelled Peter, opening his finger and thumb,

"but bejabbers, ye'd better be telling the truth."

Then Peter got his spade and looked at the field; and the longer he looked at it the less he liked the job of digging for the treasure. The field was covered with a dense growth of weeds, grass, thistles and tangled briars. Before he could begin to dig, the weeds had to be cleared and burned. The thought of the treasure spurred him on and Peter worked as he had never worked in his life before, every moment hoping to turn up the big crock of gold. But day after day he dug from morning to night, till the rusty spade gleamed shining bright like silver, but there was no sign of gold.

And at last when all the field had been dug over without finding the treasure, Peter was furiously angry with the Fairy Man who, he said, had lied to gain his freedom.

But perhaps the Fairy Man had told the truth after all; for one day Peter's wife said to him, "Well, now that the field has been dug so nicely, we might as well put in some potatoes, and by the autumn we shall have enough potatoes to feed ourselves and the children and the pigs the whole year and some to spare for selling."

And it happened just as she said.

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HE LEADS US STILL

Dare we despair? Through all the nights and days

Of lagging war he kept his courage true.

Shall doubt begot our eyes? A darker haze

But proved the faith of him who ever knew

That right must conquer. May we cherish hate

For our poor griefs, when never word nor deed

Of rancor, malice, spite of low or great,
In his large soul one poison-drop could breed?

He leads us still! O'er chasms yet unspanned

Our pathway lies; the work is but begun;

But we shall do our part and leave our land

The mightier for noble battles won.

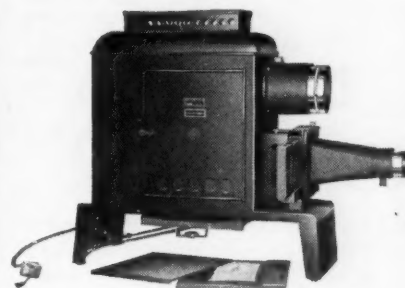
Here truth must triumph, honor must prevail:

The nation Lincoln died for cannot fail!

—Arthur Guiterman.

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BIRTHDAY SERVICES

I have now used, for two months, the plan of "Birthday Services" outlined by Dr. Gregory in the August *Church Management*, and with such success that I shall continue the plan during the year. I have added two new ideas which, it seems to me, have deepened the impressiveness of the Service.

First—I chose all the texts from one book, and one from each chapter, and so far as possible have the chapter number and verse number correspond. For instance, in Matthew, it is 2; 2, 3; 3, 4; 4, etc., nineteen chapters in Matthew lending themselves to this use. The value of this is that the person whose birthday is, for instance, on Nov. 4, will remember the "4:4" as his special verse, and go home and read it again, whereas he might forget some arbitrary verse given to him. For the 28th, 29th, and 30th, I used the last three verses of the Gospel.

At the close I have them come forward and receive a souvenir, but I also have them sign their names in our book (I use the pages in the back of our Church Guest-book) under the page for their month, so that at the end of the year the Church will have an Autograph book of Church attendants, and members. Most churches lack this. We have a list of members, but no signatures. The members themselves feel that they are building a historic book, when they sign their names. Another reason for this was that we inaugurated our plan without getting a preliminary list of birthday members (it was not necessary in our case because our publicity—Bulletins at Second Class Mailing Rates—reach every home). But we do get the list in the end.

Charles H. Dayton,
 Fresonia, N. Y.

THE BLOCK SYSTEM IN PARISH VISITATION

For convenience, not only of the pastor, but also of all special visitations, drives, etc., the names of my members and constituency are arranged in some 75 "blocks". The idea came from the organization methods of the Sunday campaigns in their plans for Cottage Meetings. Each "block" includes the names of those sufficiently near together to make one day's visitation. The block cards are used by the pastor to check his own calls, those found at home, absent, or moved from address given are so listed as called upon. In this way automatically he has a record of his calls, notation of those to be called upon again because away from home, and removals.

William S. Mitchell,
 Worcester, Massachusetts.

ANTIPHONAL BENEDICTION

At the close of the special service in which we introduced our new chorus choir we had the congregation turn in place and face the choir loft which is at the rear of the church.

Peace, perfect peace, in this dark world of sin,
 The blood of Jesus whispers peace within

sang the choir, and the congregation responded with the next verse; and thus the singing alternated antiphonally through all the seven short stanzas of that beautiful hymn.

Then from the pulpit a visiting pastor, who had given the address of the evening, began the benediction:

Grant us Thy peace upon our homeward way;
 With Thee began, with Thee shall end the day;
 Guard Thou the lips from sin, the hearts from shame,
 That in this house have called upon Thy name.

From the gallery at the rear of the church the pastor concluded the benediction:

Grant us Thy peace, Lord, through the coming night;
 Turn thou for us its darkness into light;
 From harm and danger keep Thy children free,
 For dark and light are both alike to Thee.
 Amen.

Rev. Truman H. Woodward,
 East Hartford, Conn.

SLIDES EASILY MADE

Take any ordinary envelope, 5 by 3 1/4 inches, with long narrow flap, cut off both narrow ends to make envelope measure 4 inches. When cut on front an opening 2 by 2 1/4 inches. Take a sheet of red "carbon" paper 8 by 3 1/4 inches, double it with "carbon" on inside, insert in this a sheet of cellophane 4 by 3 1/4, place this inside envelope container. This is then inserted in typewriter and text is typed without ribbon. Then carbon is removed from container, cellophane sheet is taken out and placed between two thin slides, and top and bottom of slides are bound together with paper tape. The slide is now ready for use.

For even more rapid work use a "slide-ink" such as Davis'. Place ruled sheet of paper under slide, then with an ordinary pen write or draw carefully text, etc. When dry place cover glass over this and bind.

The tape is the same as merchants use in sealing packages. The cellophane can be purchased at a baker's shop. The usual size in which it comes is 12x18 inches.
 C. G. Arras,
 Burley, Idaho.

• ASK DR. BEAVEN •

Would it not be possible, in the "Ask Dr. Beaven" columns of Church Management, to find what method has proved the best, in ministers' meetings, men's clubs, and other cases, to secure registrations in advance for those who expect to attend? Each one of us knows how necessary this is, yet how difficult it is to secure.

I am more than delighted to ask pastors and church workers to respond to this Department, letting us know what they have found to be the best method of securing reservations of record for such occasions. Address your replies to the "Ask Dr. Beaven" Page, Church Management, Auditorium Building, Cleveland, Ohio.

I may say, as regards my own experience, that there is no hundred per cent effective way of doing this thing. In my own church, after trying dozens of different ways, we ultimately settled down to the law of averages, for the regular large sized weekly or monthly occasions. For small groups, like committees, the Board of Trustees, or other boards, we depended on the telephone. For groups of the next size, we tried many things, such as having a blank book at the church, in which all the girls could register who expected to attend the Girls' Club; and then announced that if at the last minute they found they could come, but had not registered,—indeed we would always be ready for four or five extra.

If reservation cards are used, I think that, except in cases where you have to guarantee a certain number for a cateress, it is well not to have people feel too completely that if they have not reserved they cannot come. We always supplemented any such reservations in writing, by the right of calling up at the last minute to see whether it was possible to attend, and regularly had certain elasticity in our arrangements with any dinner committee as to the possibilities of last minute registration.

The method of having telephone groups, where one person calls up, say, ten other people and then reports his results, is good if you can get people who are dependable and they will take the time to call back on those who are not at home when they first call. In any case, let us have the experience of others as soon as possible.

There are two angles of approach to this children's work. The first is to

As a pastor, I have only begun my sermons to children. I do not feel that I am good along this line, and I have noted that you have emphasized it somewhat in your past work. Do you have any concrete suggestions which might start me on the way, or help me to make my children's work more interesting?



Albert W. Beaven

think of your approach to them the same as you do that to older people, namely, give them another sermon, only on another time scale and approaching it from the child's point of view. I will admit that this is a good way, and is sometimes as interesting to the older people as it is to the young people. If this is your plan, you will find through your own denominational publishing house a good many books that have been gotten out, on story sermons for children, that will be very suggestive. Almost any one of the publishing houses will give you such a list of books. There are some fine books that have been published for the telling of the Bible stories, which you could adapt for the "Guess who?" idea which has frequently been used and which I used in my own church extensively. There are also books like that of Charlotte E. Graves, on "Experimental Object Lessons," which give a man an idea as to addresses that he could base upon either pictures or object lessons which he can present.

There is another method of approach, however, to this part of your work, which I found more satisfying than the first; namely, not to think of it as a second sermon for the children, so much as a method by which I tied up the children and the parents to the religious educational work which was going on in the church school. I saw in it a chance to talk to both parents and children at the same time, and to secure a far finer cooperation by the parents with the Church school in our religious educational work, making the home and the church work together.

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This is the basis of my argument in my book *Putting the Church on a Full Time Basis* in the chapter in which I deal with the Next Great Opportunity in Religious Education, and in my book *Fireside Talks with the Family Circle* in which I point out that the home and the parents must bear the brunt of the responsibility for the religious training of youth. My idea, therefore, in the five to six minutes that I used to talk with the children was not so much to give a complete story, or a complete sermon, as it was to ask the kind of questions, and start the kind of inquiries, in the child's mind that would send it back to the home for further reading and further study, and would make the parent conscious that we normally expected him or her to cooperate with the child in finding the answers to the questions. We found that this drew the child and parent together on Sunday afternoons in a common search for the answers to the questions. It stimulated Bible reading, it offered opportunity for the parents and the children to discuss religious matters, and it made the par-

ents conscious that they had a privilege as well as a responsibility in thus guiding their children. In the "Guess Who?" story, and in the alphabetical list of Bible verses which we tried to get the children to create, in asking them to read a certain section of Scripture before a certain Sunday and be ready to answer any questions in regard to the characters therein depicted, we were following through this same type of emphasis. I got a great deal more out of it than I did out of the other type of presentation. I noticed that when I preached to the children, a good proportion of them looked down, and did not seem unduly interested; whereas, when I asked them questions, or used that five minutes in a way to excite their curiosity, I had the attention of almost every child, and of almost every parent in addition.

I trust you may find this last suggestion of value, and if you are interested I would be willing to go into a more specific description of the thing which we actually did.

RELIGIOUS BEST SELLERS

December 1932

Religious Book Club

Moral Man and Immoral Society—*Niebuhr*
 Studies in the Birth of the Lord —*Worcester*

My Neighbor Jesus—*Lamsa*
 Forty Years for Labrador—*Grenfell*
 Case Studies on the Present Day Religious Teaching—*Hartshorne and Lotz*
 Forgive Us Our Trespasses—*Douglas*

Presbyterian (U.S.A.)

Book Stores

For Sinners Only—*Russell*
 Forgive Us Our Trespasses—*Douglas*
 What I Owe to Christ—*Andrews*
 Hymn Lore—*Lauffer*
 Sons—*Buck*
 Re-Thinking Missions—*Hocking*

Pilgrim Press Book Store

(Chicago)

Re-Thinking Missions—*Hocking*
 Jesus After 19 Centuries—*Tittle*
 Prophets and the Problems of Life —*Weston*
 Forgive Us Our Trespasses—*Douglas*
 Autobiography of William E. Barton
 Managing One's Self—*Gilkey*

Methodist Publishing House

(Richmond, Virginia)

Pastoral Psychology—*Stolz*
 Book of Daily Devotion—*Clark and Cram*
 Pastoral Ministry—*Adams*
 Doran's Ministers Manual—*Hallock*
 Re-Thinking Missions—*Hocking*
 Planning Your Preaching—*Stidger*

Morehouse Publishing Company

(Milwaukee, Wisconsin)

Child's Story of Jesus—*Ryan*

Outline History of the Episcopal Church

—*Wilson*

Charles Henry Brent—*Slater*
 The Life Abundant—*Bell*
 The Episcopal Church—*Atwater*
 Message of Francis Assisi—*Mackay*

Association Press Book Shop

(New York City)

How to Get a Job During a Depression —*Graham*
 Our Economic Life in the Light of Christian Ideals—*Johnson*
 Re-Thinking Missions—*Hocking*
 Twenty-One—*Harris*
 Book of Daily Devotion
 Moral Man and Immoral Society—*Niebuhr*

Fleming H. Revell Company

(New York City)

For Sinners Only—*Russell*
 Streams in the Desert—*Cowman*
 Is Christ Possible—*Wilson*
 Uncut Nerve of Missions—*McAfee*
 God in the Shadows—*Redwood*
 Magnificent Obsession—*Douglas*

Board of Publication Methodist Protestant Church

(Baltimore, Md.)

Book of Daily Devotions—*Cram*
 Doran's Ministers Manual—*Hallock*
 Prize Sermons—*McAlpin* (Editor)
 Peloubet's Notes
 Tarbell's Guide
 Witch's Brewing—*Boreham*

The S. T. S. Society

From Lester C. Holmes, Worcester, Massachusetts, there comes to us the announcement of the S. T. S. (Saved to Serve) Society, which we are glad to reproduce here and which tells its own story.

THE S. T. S. SOCIETY

My Confession

AS a Christian I have failed in what should be my supreme endeavor; soul winning. I have not fully entered into the fellowship of Christ's agony for the salvation of humanity. There's a sob in my heart, when I think of my many friends and loved ones, for whose eternal welfare I have shown no concern. God forgive me!

My Condition

It is always with fear and trembling that I attempt to speak a good word for Jesus Christ. I am weak and intensely human. Nevertheless, I desire above all else to be a successful soul winner. I want to realize the worth of a single soul. God pity me!

My Conclusion

I cannot honestly wear the badge of a Christian if I refuse to take steps to introduce my Saviour to perishing souls. Therefore, I will rededicate my life to Christ and promise Him that I will be used by the Holy Spirit in the grandest of all work—seeking souls. I will enroll as a member of the S. T. S. Society in my Church and work faithfully with other Christians for the salvation of priceless souls for whom my Master died. I will now turn this page and sign my name. God help me!

Comrades of Christ:

To evangelize the world is the glorious task set for the Christian Church. If Jesus Christ cared enough for humanity to go to the Cross, that all might have eternal life, surely we His followers ought to show enough concern to light the way to Him with a flaming torch of prayer and consecrated service. We are "saved to serve," hence the S. T. S. Society.

We are about to engage in definite work for the salvation of souls. Won't you work for the salvation of the world with us? Concentrate. Be definite. Fix definitely upon one person and tactfully, prayerfully, persistently seek to win that one to Christ. Watch for an opportunity to arouse interest. In store, shop, factory, office, the home—everywhere be ready to speak a good word for Christ and your Church.

This is not another organization. It is simply co-operative service. Recording your name on the enrollment slip constitutes you a member of the "S. T. S. Society." It is a League of Life. It is very desirable that you write the name of the person you are seeking to interest, on space reserved. The Pastor can then co-operate with you and the matter is confidential between yourself and the Pastor. If you do not desire to sign the name, you can designate by, "A Friend." A meeting of the S. T. S. Society will be announced at an early date.

Please sign this enrollment slip and present it to the Pastor without delay.

DESIRING THAT MY LIFE SHALL HELP THE MOST POSSIBLE in the progress of Christ's Kingdom, and realizing that I am SAVED TO SERVE, I hereby subscribe myself a member of the S. T. S. SOCIETY, and ask my Pastor's co-operation in interesting in church attendance and salvation.

Name
(Here Write the Name of One You Seek to Win)

Address
Yours in the service of the S. T. S. Society

Name
(Here Sign Your Own Name)
Address

RALLY DAY PARADE

Promotion Day was observed the last Sunday in September and Rally Day the first Sunday in October at Napoleon, Ohio, by three churches simultaneously. At 8:30 in the morning, the Bible schools, teachers, classes or departments lined up for the parade in front or to the side of their respective churches, with the floats for the primary children, one for each school. These floats were decorated. The high school band led the parade. Two color bearers marched ahead, one with the Christian Flag and the other with the American Flag. My daughter, Alice Edna, wearing a white crown with golden stars, sat on a white throne beneath a white cross surrounded by little people of her age from the primary department. Each school marched as a unit, two by two. The order followed was first the minister, carrying a Bible, and the superintendent, carrying a banner with the name of his school in large letters, the children's float, the pupils of the young people's departments, then the ladies and the men's classes. The parade was followed by those in cars from all schools unable to walk. It passed through the business district and the residential section, where the streets were lined with observers, and proved a most fitting conclusion to the one hundredth anniversary of the founding of the city of Napoleon.

The paraders marched to the steps of the Methodist Episcopal Church. At my suggestion the band played and the people sang the first stanza of America, Rev. C. B. Heistand of the Methodist Episcopal Church led in the Twenty-third Psalm, Rev. W. L. Bennett of the Evangelical Church led in the Lord's Prayer. The band played and the people sang the Doxology. I pronounced the Benediction. This most impressive and brief service concluded the schools at 9:15, the regular time of convening. Over nine hundred participated in the parade, and each Bible school and church worship service enjoyed a marked increase in attendance and enthusiasm. Every one considered the Rally Day Parade a great success.

Andrew M. Lowry,
Napoleon, Ohio.

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HENRY GRADY SPEAKS TODAY

The eloquent defense of womanhood, childhood and the home against demon rum made by Henry Grady, famed journalist of the past generation, is still remembered. Mr. Grady was opposing the return of the saloons to his home city, Atlanta, Ga.:

"My friends, hesitate before you vote liquor back . . . now that it is shut out. Don't trust it. It is powerful, aggressive, and universal in its attacks. Tonight it enters an humble home to strike the roses from a woman's cheeks, and tomorrow it challenges this republic in the

"Today it strikes the crust from the halls of Congress.

lips of a starving child, and tomorrow levies tribute from the government itself. There is no cottage humble enough to escape it—no place strong enough to shut it out.

" . . . It is the mortal enemy of peace and order. The despoiler of men, the terror of women, the cloud that shadows the face of children, the demon that has dug more graves and sent more unshriven to judgment than all the pestilence that have wasted life since God sent the plagues to Egypt, and all the wars since Joshua stood before Jericho. . .

"It can profit no man by its return. It can uplift no industry, revive no interests, remedy no wrong. . . . It comes to destroy, and it shall profit mainly by the ruin of your sons and mine. It comes to mislead human souls and crush human hearts under its rumbling wheels.

"It comes to bring gray-haired mothers down to sorrow to their graves. It comes to turn the wife's love into despair, and her pride into shame. It comes to still the laughter on the lips of little children, and to stifle all the music of the home and fill it with silence and desolation. It comes to ruin your body and mind, to wreck your home. . . ."

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RELAXATION

P. K.'S SMART SAYINGS

We shall be glad to receive contributions for this column. Subscriptions will be advanced three months for those we use.

SHE IS NOT A PUBLIC

Phyllis decided that she wanted to attend the Catholic school with her friends.

"You can't do that for you are not a Catholic," said her mother. "You will have to go to the public school."

"But I am not a public," said Phyllis.

A. R. Harkness
Fairfax, Minn.

* * *

THE AMOS AND ANDY SONG

"We sang the Amos and Andy song in Sunday School this morning," said Jean.

"What do you mean, the Amos and Andy song?"

"Oh, you know. 'Andy walks with me; Andy talks with me.'"

C. P. Harding
Phoenix, Ariz.

* * *

MITE PUT MONEY IN

Marie brought a mite box from the missionary meeting.

"Why is it called a mite box?" asked mother.

"Because you might put money into it and you might not," she said.

A. E. Swanson
Moosomin, Sask., Canada

* * *

BIG COUNTRY AROUND IT ANYWAY

Junior's family was going to move to a small village and the boy felt that there was something of a stigma upon such a small community. So he explained it to his friends in this way:

"It is just a small town but there is a big country around it."

Reuben A. Stauss
Huntingburg, Indiana

* * *

A TECHNOCRAT?

Jack Spratt was a technocrat;

His wife said, "What's that, Jack?"

So he went out to take a walk,

And said, "I won't be back."

F. P. A.

AN ALL MONEY NUMBER

Church Management

DOES your church have money problems? They will be discussed in a constructive way in the March 1933 issue of *Church Management*. There will be more practical, up-to-the-minute material on the present day problems of church finance than could be found within the covers of the book. It is impossible to publish a complete table of contents at this time, but among articles which will appear will be the following:

THE WORSHIP CANVASS

By Herman C. Weber

The Recommended E.M.C. for 1933

LIQUIDATING CHURCH DEBTS

By Albert F. McGarrah

It Can Be Done

MONEY FOR CHURCHES IN DEPRESSION

By William H. Leach

Present Day Resources Which Can Be Tapped

CAN THE POOR BELONG TO A CHURCH?

By One of Them

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We Will Pay
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for a sermon which will appear in the
All Sermon Number of Church Management

THIS is our own friendly sermon contest. The September 1933 issue of *Church Management* will be the "All Sermon" issue. In order to secure the very best sermonic material from our readers we will pay one hundred dollars for the sermon which, to the mind of the judges, qualifies as the best sermon submitted.

The following rules will decide on the sermons submitted:

1. Each person submitting a sermon in this contest shall be a bonafide subscriber to *Church Management*.
2. No author shall send more than two manuscripts.
3. Sermons should range in length from 1800 to 2500 words.
4. All manuscripts must be mailed before midnight of Wednesday, May 31.
5. Each sermon must indicate source of quoted material. If copyrighted material is quoted permit for reproduction must accompany the sermon.
6. Any inquiries regarding the contest must be accompanied with return postage.
7. No manuscripts will be returned.
8. Authors agree that any of the sermons submitted, which the judges decide are worthy, may appear in the columns of *Church Management* without recompense.
9. The decision of the Board of Judges on each point shall be final.

Board of Judges

DR. A. W. BEAVEN, President of the Federal Council of Churches of Christ in America; President Colgate-Rochester Divinity School.

J. W. G. WARD, Pastor, First Presbyterian Church, Oak Park, Illinois.

WILLIAM PETER KING, Editor, *The Christian Advocate*, Nashville, Tenn.

CHARLES W. FERGUSON, President, *Round Table Press*.

WILLIAM H. LEACH, Editor, *Church Management*.

What is a Good Sermon?

To assist authors in the preparation of sermons for this contest, the Board of Judges announces the following basis for the judging of sermons:

- | | | |
|---|---|--|
| 1. BIBLICAL EXEGESIS
(Text interpretation) | 3. VITAL RELIGIOUS MESSAGE
(Evangelical or Social) | 5. LITERARY QUALITY
(Its readability) |
| 2. ORIGINALITY
(In thought and treatment) | 4. PRACTICAL APPLICATION
(Does it fit today's need?) | 6. PREACHING QUALITY
(Pulpit possibilities) |

In addition to the prize sermon we expect that the September 1933 number of *Church Management* will contain from fifteen to twenty other sermons submitted which the judges will select as the cream of the offering.

This is a friendly get-together contest for *Church Management* family. We are hoping that our readers far and wide will participate. No one need be deterred from competing if none of his sermons has previously been published, for the judges agree that the decision shall be made on the actual value of the manuscripts submitted.

Mail Your Entry Before Midnight May 31st to

Prize Sermon Contest, Church Management

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The Faith of Science and the Science of Faith
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By S. Parkes Cadman

One of the most stimulating discussions of recent days. Publisher's list price \$2.00. We have been using it for subscription purposes and are throwing it into this sale.

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